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THE PITT PRESS SERIES

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Pitt Press Series.

LUCIANI
SOMNIUM CHARON
PISCATOR ET DE LUCTU

WITH ENGLISH NOTES

BY

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ADVERTISEMENT.

THIS little edition is an attempt to render the four pieces of Lucian selected for the Previous Examination intelligible to candidates even though not well grounded in Greek, without producing a mere cram-book, the demand for which it is usually left to private enterprize to supply. Time being short, I have not entered deeply into textual questions, and have only departed from the text of Bekker's edition in a very few passages, and then for the most part following Jacobitz or Sommerbrodt in the adoption of manuscript readings. When I have borrowed, I have acknowledged the debt. I have striven hard to keep the notes down to a moderate bulk; but they are still long, and my experience in preparing students for the above-mentioned examination debars me from all hope of reducing their length without wholly changing the character of the edition. In any case much must be left to the teacher.

W E HEITLAND.

FISHGUARD,
Sept 3, 1877.

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INTRODUCTION.

A. *Lucian's times, his life and works.*

(1) LUCIAN lived about 120—200 A D and was one of the chief literary characters of the period commonly known as the 'age of the Antonines.' The civilized world, and much that was barbarian, was ruled by Roman laws and guarded by Roman armies. The imperial administration had settled into a centralized despotism governing the provinces through a host of subordinates, but to a great extent respecting local institutions. All power within the Roman frontiers now emanated from or existed by sufferance of the emperor: he was the one mainspring of the whole machinery, and from his camp or palace sent forth his orders to be obeyed through the whole empire from the Euphrates to the Clyde. The vast mass of countries composing this empire may be divided into West and East, the former speaking Latin, the latter Greek. This rough division of speech marks an important fact. The western provinces were greatly Romanized; the eastern, submitting far more readily to the conquerors and adapting themselves quickly to the forms of provincial government, remained almost unaffected by Rome while they exercised a powerful influence upon her.

(2) Such few and broad outlines must here suffice to give a faint idea of the outward aspect of the Roman world in the second century of our era. What has been said of the East generally will apply in particular to Syria. That country had come more and more under Greek influences since the con-

quests of Alexander and the foundation of kingdoms by the generals who divided his great empire. But, as would naturally be the case where Greek learning and ingenuity were introduced among oriental apathy and luxury, the mixture produced a people unrivalled in the arts of elaborate immorality and crime. The wave of Syrian slaves pimps poisoners and quacks of all descriptions that deluged Rome, added another pernicious influence to corrupt a society already only too much debased by the contact with the western Greeks. Christianity was it is true doing something for the reformation of Seleucia and Antioch; but Christianity itself took no good from the contact. Among such a people, intellectual but immoral, at the town of Samosata on the upper Euphrates, the capital of the district called Commagene, Lucian (*Λουκιανὸς* or *Λυκῖνος*) was born. We know very little of his life save what may be learnt from his own writings; and even that is not much. It is chiefly to be gathered from the pieces called[1] (1) the Dream (2) the Twice-accused (3) the Defence of salaried service.

(3) After the failure of an attempt to bring him up to the trade or profession of statuary, young Lucian seems to have devoted himself to the attainment—how, we know not—of such culture as his native province could afford; and in particular to rhetoric, for it is hardly credible that, being born of a poor family, he can have gone off on his travels without the rudiments of some profession at least. We find him still a youth roaming about western Asia Minor (*περὶ τὴν Ἰωνίαν*), the chief cities of which were Ephesus and Smyrna, rival seats of learning and commerce. Here he became a finished rhetorician, and entered upon his literary career. He seems to have earned his living partly by pleading in the courts, partly by public lectures or rhetorical displays such as the professors[2] (*σοφισταὶ*)

[1] *περὶ τοῦ ἐνυπνίου ἤτοι βίος Λουκιανοῦ, δὶς κατηγορούμενος ἢ δικαστήρια, ἀπολογία περὶ τῶν ἐπὶ μισθῷ συνόντων.*

[2] Some of these men were actually endowed professors. The Flavian Caesars set the example of such endowments, and the Antonines followed the lead.

of the time were in the habit of delivering both on serious and trifling subjects. He soon passed over to Greece proper, and no doubt visited Athens, then the chief centre[1] of Greek education; all the while we may be sure extending the range of his information and improving the accuracy of his style. From thence he passed on to Italy, his reputation growing as he went: till he found a congenial society and source of profit in the rhetoric-loving towns of Gaul.

(4) When Lucian was now in his fortieth year, and had amassed considerable wealth, he left the West and settled down at Athens, having removed his family thither from Samosata. He now threw over rhetoric and took to the study of philosophy. The many writings in the composition of which he now revelled are for the most part cast in the form of dialogue. Imitation of Plato was in all likelihood originally at the bottom of this, but the spirit of the satiric dialogue (of which Lucian may be called the founder) has more in common with Aristophanes than with Plato. At Athens our author learned to write a purer Attic Greek than he had before been able to attain; getting rid of most of those Syrian provincialisms which he, though long ago 'enrolled among the Greeks' by his earlier rhetorical studies, still no doubt retained in plenty.

(5) He now poured forth a series of satires, which assail human weakness and folly from many points of view. The popular notions of the gods and the life after death; the vain hopes fears and endeavours of men; the empty vanity of the rhetorician; the insincere moral-lecturing of the philosopher; the indignities borne by dependents at the hands of the great; the crafty machinations of harlots for the enthralment of wealthy youths; the weak and childish spirit in which the Homeric poems were read and learnt by heart; the want of critical power which encouraged the production of wild romances under the name of books of travel;—all these and more are mercilessly lashed in detail with the scourge of satire. Lucian is

[1] See Mr Capes' lectures on *University life in ancient Athens.* The city teemed with lecturers of all sorts.

no philosopher: his principles seem to advance but little beyond the 'be sober and suspicious' of Epicharmus. He is cold and unimpassioned, and, while amid the rottenness of society he can point to no hope, he condescends to no utterance of despair. Yet he seems to have often been over-hasty in the writing or publication of his pieces: for he often had to write again and explain away the purport of what he had written, and this not always[1] with success.

(6) Thus in literary employment, among the schools and refined society of Athens, Lucian passed his later middle age, and became an old man. Whether he ever set out again on a continuous round of travel as a lecturer, seems to me at the very least doubtful. Nor do I see safe ground for assuming that he fell into poverty in his declining years. We do however know that he was entrusted with a public office in Egypt, the management of the routine of a law-court and registration of proceedings in the same. He probably died in the enjoyment of the salary attached to this post, at a very advanced age; but the exact date is not known.

(7) Of the matter of Lucian's writings something has been said above, and so far as this book is concerned the pieces in it are separately handled below. His style is clear and flowing, the diction on the whole careful and the sentences neat and polished. But with all his efforts he never succeeded in bringing his grammar into full accord with the rules of strict Attic. He overloads his clauses with strained attempts at emphasis by too often thrusting in a καὶ needlessly, or piling particle on particle: οὐδὲ is used as the old writers use οὔτε; the optative is put in consequential clauses where the subjunctive ought in strictness to have been used: and in common with Plutarch and other writers of that period μὴ is ruthlessly used as the equivalent of οὐ. Such blemishes are however excusable under the circumstances of Lucian's origin and life. We must admit that his efforts after the attainment of a pure Attic style were rewarded with a great measure of success. But in his matter

[1] See below § 17.

and style alike there is a sort of sameness which is rather wearisome to the reader; the same old simile quotation and even turn of phrase reappear more often than is palatable. As to his reading, he seems to have studied carefully most of the works of the old classical Greek authors, especially the Homeric poems, the plays of Euripides and Aristophanes, the histories of Herodotus Thucydides and Xenophon, and the dialogues of Plato.

B. *The Dream.*

(8) The short piece known as the Dream must have been written by Lucian in his later middle age, when he revisited[1] his native town. He had left it poor and unknown; he came back rich and famous: and it is very likely that he may have been asked to address his fellow townsmen in public shortly after his arrival. Being struck with the deadness of provincial life and the want of enterprise in the youths of Samosata, he would probably think that he could not do better than give them a short view of his own rise, and stir their ambition by the force of his example. We may then suppose him to have told them the story of his dream, which may have been true or fictitious: it matters not. Afterwards—whether by request or not—he would write a report of his address for publication. This view of the origin of the paper before us is borne out by the direct appeal *ὦ ἄνδρες* in § 5, *μὴ ἀπιστήσητε* in § 14, and by the whole sense and phraseology of §§ 17, 18.

(9) On a careful examination of the piece I find little in it to praise. It is simple and easy to understand; but the machinery of the dream is clumsy, and not even original, being evidently modelled on the famous fable of Prodikus called the 'choice of Herakles.' We may well believe that the remark

[1] See above § 4.

put into the mouth of a bystander in § 17 may be not a mere fiction of the author but a plain report. To what a depth literary taste had sunk is well shewn by the allegorical description of his own travels in §§ 15, 16. When an eminent man, among the first writers of the age, could compose a passage so teeming with affectation and vanity, and then point complacently to his own superiority as compared with contemporary sculptors, we are sharply reminded of the intellectual dreariness of those days, of the barrenness of Philosophy and the degradation of Art. The modern reader will also be struck by another thing in connexion with the work; I mean the want of a sound core of facts bearing upon Lucian's life. We learn that he was destined to follow his uncle's trade or profession of Statuary; but that he abandoned this career at a very early stage and took to Liberal Education or Culture, and that through this latter he somehow rose to distinction and affluence. Little more is to be gathered as to the history of our author; and we can take but a very faint interest in the tedious details of the dream.

C. *Charon.*

(10) In order to give opportunity for setting forth in the form of a dialogue the views of a cynical observer concerning the world of men (ὁ βίος), their vain hopes and endeavours, their pride and inconsistency, their blindness to the doom that surely awaits all—death—, Charon the ferryman of souls is introduced to us as on a short furlough, paying a visit to the earth. And since the legends represented him as always present in the nether world, and by consequence strange to the earth, it was necessary to provide him with a guide, that he might be able (§§ 1—3, 24) to spend his time to advantage. Now dramatic propriety at once pointed to Hermes the guide of souls as the proper person to undertake this duty. Not only would his wide acquaintance with life on earth make him a valuable guide to

any wanderer, but being also familiar with the world below he would be especially useful to Charon, seeing at once the point of his allusions and comparisons, and entering into his difficulties. Again, time being short, Charon must be placed where he may be supposed able to see both far and clearly. This apparently insuperable difficulty is overcome by the application of the Homeric mythology: Hermes soon finds out how to raise a scaffold of mountains, and charms away the mist from Charon's eyes by a timely quotation. Unless I am greatly mistaken, this introduction of the Homeric poems has its meaning. Lucian is really saying 'if you can accept the marvels of mythology, you can accept anything; hence if I come to a difficulty I have only to work in some of the myths with plenty of quotations from the Iliad and Odyssey, and you cannot complain of any absurdity.' In fact our author, while making the ridicule of human follies his main object in this dialogue, has a fling by the way at the popular religious conceptions. These latter are among the most common themes for his satirical pen.

(11) We now pass on to the panorama. First it is to be noted that the time chosen is somewhere in the sixth century B C, but strict chronology is set at defiance. Our attention is claimed by the figures, with the story and moral reflection attached to each: Milon (§ 8) the great athlete, glorying in his strength and forgetting that he must some day yield the victory to death: Croesus (§§ 10—12) the wealthy king of Lydia, claiming to have reached the summit of happiness, spurning the warning voice of Solon[1] and unable to foresee the shameful end awaiting him: Cyrus and Cambyses (§ 13) either in his turn Great King of Persia, alike ignorant of the evil deaths in store for them: Polykrates (§ 14) tyrant of Samos in the height of his prosperity blind to his coming downfall. Charon remarks what fun it will be to see their humbled ghosts in the ferry-boat, stripped of all their splendour. Hermes then calls his attention to the common herd, the rank and file of mankind (§§ 15—20),

[1] For a criticism of this story from Herodotus see Grote part II chapter 11.

the struggle and turmoil of their life; how, blinded by ignorance and excited by a host of passions, wildly led on by fond hopes or depressed by unreasonable fears, they toil and fight, rob and swindle, buy land and build, marry and beget children, never giving a thought the while to the certain approach of death, nor heeding the inexorable Fates whose threads are surely spun to control the destinies of all. The higher men rise, the further have they to tumble: kings are no better off than cobblers: what then should make them fear death, their best friend? Mankind, says old Charon, are even as the bubbles on a stream: soon or late all must burst and pass away. He is deeply moved by the spectacle, and proposes to cry aloud and testify against this foolish world. But his guide warns him that it is useless to preach to those who will not hear, and to tell an old story to those who know. And such is the case with men. The philosopher has no choice but to withdraw in scorn from the thankless multitude (§ 21) and contemplate life from without. Charon now with a natural inquisitiveness desires to see (§ 22) the tombs in which men lay their dead. He is astounded at their funeral ceremonies and at the strange medley of inconsistent beliefs implied in them. Even the graves of Achilles and Aias are poor mounds of earth: cities too, the greatest of ancient times, have either disappeared (§ 23) already or are doomed soon to disappear. Spartans and Argives are fighting for a land which neither could though conquerors hold for long—but here we break off, with a parting comment from Charon 'and not a word about me!' This is in fact the keynote of the whole dialogue. Death and all that reminds us of death we set aside.

(12) The dialogue seems to me one of Lucian's best. Its literary merit is great, particularly in respect of the dramatic truth of the characters. Hermes and Charon are no lay-figures, but such as mythology painted them, and the ideas conveyed in their remarks are well suited to their supposed characters and ways of life. But the matter of the piece is singularly barren of any useful lesson. The 'vanity of human wishes' is a theme which seems in all ages to call forth the sneers of the cynic or the commonplaces of the rhetorician. But in spite of sarcasms

and sermons we are much the same, for the plain reason that it is on a shortsighted hopefulness, a 'taking no thought for the morrow,' that most of the business of society depends for its performance: and this in turn rests upon our ignorance of the future, a failing which it is to be feared we shall never overcome.

D. *The Fisher.*

(13) The dialogue known as the Fisher is important to us chiefly as illustrating Lucian's attitude towards philosophy and especially towards the philosophers of his own day. In order to understand it we must give some account of the piece called *βίων πρᾶσις* or the 'sale of the lives of the philosophers.' In that witty and interesting dialogue Hermes appears in the character of auctioneer, acting under the directions of Zeus, and disposes of seven philosophers like slaves by open sale: the principles and capabilities of each are of course sold with him, much in the same way as slaves were sold at prices varying according to their strength and accomplishments. Hence the name *βίων πρᾶσις*, and the words of Hermes *τὸν ἄριστον βίον πωλῶ*. Ten philosophers in all are put up, of whom Aristippus Democritus and Heraclitus remain unsold. The rest go off at very various prices: Socrates fetches two talents (nearly £490), Chrysippus 12 minae (nearly £50), Pythagoras 10 minae (over £40), Aristotle 20 minae (over £80), Epicurus 2 minae (over £8), Pyrrhon the Sceptic 1 mina (over £4), while Diogenes is taken almost as a favour at 2 obols (about 3½d.). As each is being sold, his chief doctrines habits and personal peculiarities are broadly caricatured, and in fact the whole dialogue is apparently a piece of broad and unsparing satire on the old Greek philosophers.

(14) We must now suppose either that some readers had so understood the dialogue as to hold Lucian for an enemy of philosophy generally, or that Lucian himself conceived it to

stand in need of some interpretation. To make clear the meaning of the former dialogue, and follow it up by a direct and unmistakeable attack upon the contemporary quack-lecturers who dabbled in philosophy and called themselves philosophers, he wrote the Fisher or 'philosophers coming to life again.' The old philosophers appear chasing Lucian, exceeding wroth and bent upon visiting him with condign punishment. He vainly endeavours to soothe them by quotations, which they answer with equal fluency; and he then asks who they are and how he has wronged them. They point to his scurrilous attack, whereupon he denies that he has ever spoken evil of them; on the contrary, such ingratitude is quite foreign to his intentions; he has ever honoured philosophy and been a follower and admirer of the philosophers. He ends by claiming to stand trial, feeling quite sure of a triumphant acquittal by a jury composed of philosophy herself and the philosophers present: and this proposal is accepted. A jury is formed consisting of the philosophers (ten are mentioned by name in different parts of the dialogue) and the attendants of philosophy (Virtue, Truth etc.) ten in number; the lady Philosophy (found with some difficulty) acts as president of the court. After a refusal on the part of Plato (§ 22)[1] to undertake the office of prosecutor, Diogenes the Cynic comes forward readily and accuses Lucian in a short but vehement speech, well suited to his character: and ends by calling loudly for vengeance on him, not only to requite him for the wrongs he has already done, but to deter others from a like attempt. Lucian replies in a long and exhaustive speech, in which he emphatically denies having spoken evil of philosophy or the great old philosophers. He declares that his one aim and end has been to expose the shallowness of the sham philosophy of the day, which was no better than a flimsy tissue of catch-words void of the spirit, a body from which the life had fled: and to tear the mask from the wretched quacks who pretended to fill the places of the great founders of the Greek

[1] It is to be observed that Plato is not put up for sale in the βίων πρᾶσις.

schools of thought, aping the manners of these but neglecting their morals, and making countenance to be lions while they were in truth nothing but asses. He claims to have striven hard to save the names of the ancients and of philosophy herself from the discredit daily brought upon them by these wretches, and so to have deserved a verdict of acquittal. This he gets, and is fully and openly recognized as a friend of true philosophy.

(15) The court now resolves to put the philosophers of the time on their trial, with a view to inflicting punishment upon them in place of the now acquitted Lucian. But a proclamation summoning them to make their defence is answered only by the appearance of the poor handful of real strivers after truth who are still not afraid to face the scrutiny. The announcement of a dole draws together a crowd of pretenders among whom the faithful few are soon lost sight of. A most unseemly scramble ensues: but the discovery that the real reason of their being called together is not the distribution of money and dainties, but the judicial enquiry into their lives, speedily puts the whole rabble to flight in headlong rout. Hereupon Lucian receives a commission to go about testing the soundness of the various professors, and rewarding or punishing them according to their deserts.

(16) We now come to the trifling episode which has given to the whole dialogue the name of the Fisher. We must remember that the scene of the trial has been laid on the Acropolis of Athens. After the flight described above Lucian proposes that, before setting out on his tour of inspection, he should fetch back some of the fugitives. This he does with a line and hook baited with money and figs. The professors appear one by one as greedy fish and are caught and pulled up. Though the description of the several fishes is bitterly satirical, still this part of the piece seems to drag heavily, and it is certainly not lightened by the wretched puns with which it is studded. The court now breaks up, and Lucian sets out on his journey.

(17) The Fisher is a fair average specimen of Lucian's

writings. The thoroughgoing hatred and contempt for the philosophical lecturers of that time, which takes up so large a part of the dialogue, is a feeling no doubt genuine enough and one which it seems to have been ever his delight and glory to express. And dramatically speaking the characters of the old philosophers are carefully handled and well sustained. But whether it serves to wholly explain away the scurrility, real or supposed, of the 'sale of lives' is, I think, open to doubt. Not only is it hard[1] after reading that dialogue to believe that it was meant as a mere allegory, in which the philosophers sold by name stand for their false successors; there is, it appears to me, a serious objection in detail to such a view. Plato is not there put up for sale. Yet Lucian was as bitter against the so-called 'Platonist' pretenders as against others: for this the introduction of Plato as leading character in the Fisher implies, and §§ 32, 37, 43, 49 expressly declare. Taking all this in connexion with the studied panegyric upon Plato in § 22, we shall perhaps see reason to suspect that the purpose of the former dialogue was not quite so harmless as our author afterwards represents it to have been, and that he had purposely spared Plato, who was more after his own heart than any of the others. If so, then we must judge his defence (see in particular piscator §§ 29, 31—33, 48) to be inadequate. Further, if he knew it to be so, he can only have written it under the pressure of a real irritation aroused in literary circles by the former work: if he did not, then we must on this as on other evidence set him down for a writer of more elegance than depth.

[1] I am glad to find that Mr Capes in his *Age of the Antonines* takes a similar view.

E. *Of Mourning.*

(18) The little tract 'Of Mourning,' whether written by Lucian or not[1], is of some permanent interest. The utter inconsistency of people's acts in time of bereavement with their professed religious beliefs is as striking now as in the second century A D, nor am I able to point with confidence to any period when it has been otherwise.

(19) Lucian—whom I believe to be the author of the piece —points out that the popular mythology comes from the Homeric poems and such sources, and is full of strange notions resting on no evidence. The state of the departed is by most people taken for granted, just as it appears in these old stories, with all its indefiniteness and contradictions. And in all their ceremonies they behave towards the dead as though they were still in the flesh, subject to all its pains and passions, vexed by its needs: but profess to regard them as spirits of thin air, without substance or cohesion. To give a full analysis of the tract would be almost to translate it. The above shews its main drift.

(20) The literary merit of the piece seems to me high. Though of course not deep, being a merely social article, it is very carefully written; the satire is finely polished and well kept up throughout. I seem everywhere to trace the hand of the author of 'Charon' and the 'Dialogues of the dead.' It may here be properly remarked that much of the irony will be missed unless the reader holds firmly in mind the common confusion in the use of the Greek words νεκρὸς and νέκυς. We find these words put both for the dead body from which the life has fled, and for the spirit of the departed living on in the

[1] Bekker and Sommerbrodt reject it as spurious, but Dindorf and Jacobitz accept it.

nether world of Hades. Students of Greek literature will be familiar with this extraordinary want of precision. Beginners will do well to notice it in the present work, which more than any other within my acquaintance depends upon this constant change of meaning.

ΠΕΡΙ ΤΟΥ ΕΝΥΠΝΙΟΥ ΗΤΟΙ ΒΙΟΣ ΛΟΥΚΙΑΝΟΥ.

1. Ἄρτι μὲν ἐπεπαύμην ἐς τὰ διδασκαλεῖα φοιτῶν ἤδη τὴν ἡλικίαν πρόσηβος ὤν, ὁ δὲ πατὴρ ἐσκοπεῖτο μετὰ τῶν φίλων, ὅτι καὶ διδάξαιτό με. τοῖς πλείστοις οὖν ἔδοξε παιδεία μὲν καὶ πόνου πολλοῦ καὶ χρόνου μακροῦ καὶ δαπάνης οὐ μικρᾶς καὶ τύχης δεῖσθαι λαμπρᾶς, τὰ δ' ἡμέτερα μικρά τε εἶναι καὶ ταχεῖάν τινα τὴν ἐπικουρίαν ἀπαιτεῖν· εἰ δέ τινα τέχνην τῶν βαναύσων ἐκμάθοιμι τούτων, τὸ μὲν πρῶτον εὐθὺς ἂν αὐτὸς ἔχειν τὰ ἀρκοῦντα παρὰ τῆς τέχνης καὶ μηκέτ' οἰκόσιτος εἶναι τηλικοῦτος ὤν, οὐκ ἐς μακρὰν δὲ καὶ τὸν πατέρα εὐφρανεῖν ἀποφέρων ἀεὶ τὸ γιγνόμενον. 2. δευτέρας οὖν σκέψεως ἀρχὴ προὐτέθη, τίς ἀρίστη τῶν τεχνῶν καὶ ῥᾴστη ἐκμαθεῖν καὶ ἀνδρὶ ἐλευθέρῳ πρέπουσα καὶ πρόχειρον ἔχουσα τὴν χορηγίαν καὶ διαρκῆ τὸν πόρον. ἄλλου τοίνυν ἄλλην ἐπαινοῦντος, ὡς ἕκαστος γνώμης ἢ ἐμπειρίας εἶχεν, ὁ πατὴρ εἰς τὸν θεῖον ἀπιδών,—παρῆν γὰρ ὁ πρὸς μητρὸς θεῖος, ἄριστος ἑρμογλύφος εἶναι δοκῶν καὶ λιθοξόος ἐν τοῖς μάλιστα εὐδόκιμος—οὐ θέμις, εἶπεν, ἄλλην τέχνην ἐπικρατεῖν σοῦ παρόντος, ἀλλὰ τοῦτον ἄγε—δείξας ἐμέ—καὶ δίδασκε παραλαβὼν λίθων ἐργάτην ἀγαθὸν εἶναι καὶ συναρμοστὴν καὶ ἑρμογλυφέα· δύναται γὰρ καὶ τοῦτο φύσεώς γε, ὡς οἶσθα,

τυχὼν δεξιᾶς. ἐτεκμαίρετο δὲ ταῖς ἐκ τοῦ κηροῦ παιδιαῖς· ὁπότε γὰρ ἀφεθείην ὑπὸ τῶν διδασκάλων, ἀποξέων ἂν τὸν κηρὸν ἢ βόας ἢ ἵππους ἢ καὶ νὴ Δί' ἀνθρώπους ἀνέπλαττον, εἰκότως, ὡς ἐδόκουν τῷ πατρί· ἐφ' οἷς παρὰ
5 μὲν τῶν διδασκάλων πληγὰς ἐλάμβανον, τότε δὲ ἔπαινος ἐς τὴν εὐφυίαν καὶ ταῦτα ἦν, καὶ χρηστὰς εἶχον ἐπ' ἐμοὶ τὰς ἐλπίδας, ὡς ἐν βραχεῖ μαθήσομαι τὴν τέχνην, ἀπ' ἐκείνης γε τῆς πλαστικῆς. 3. ἅμα τε οὖν ἐπιτήδειος ἐδόκει ἡμέρα τέχνης ἐνάρχεσθαι, κἀγὼ παρεδεδόμην τῷ
10 θείῳ μὰ τὸν Δί' οὐ σφόδρα τῷ πράγματι ἀχθόμενος ἀλλά μοι καὶ παιδιάν τινα οὐκ ἀτερπῆ ἐδόκει ἔχειν καὶ πρὸς τοὺς ἡλικιώτας ἐπίδειξιν, εἰ φαινοίμην θεούς τε γλύφων καὶ ἀγαλμάτιά τινα μικρὰ κατασκευάζων ἐμαυτῷ τε κἀκείνοις οἷς προῃρούμην. καὶ τό γε πρῶτον ἐκεῖνο
15 καὶ σύνηθες τοῖς ἀρχομένοις ἐγίγνετο· ἐγκοπέα γάρ τινά μοι δοὺς ὁ θεῖος ἐκέλευσέ μοι ἠρέμα καθικέσθαι πλακὸς ἐν μέσῳ κειμένης, ἐπειπὼν τὸ κοινὸν "ἀρχὴ δέ τοι ἥμισυ παντός." σκληρότερον δὲ κατενεγκόντος ὑπ' ἀπειρίας κατεάγη μὲν ἡ πλάξ, ὁ δὲ ἀγανακτήσας σκυ-
20 τάλην τινὰ πλησίον κειμένην λαβὼν οὐ πράως οὐδὲ προτρεπτικῶς μου κατήρξατο, ὥστε δάκρυά μοι τὰ προοίμια τῆς τέχνης. 4. ἀποδρὰς οὖν ἐκεῖθεν ἐπὶ τὴν οἰκίαν ἀφικνοῦμαι συνεχὲς ἀναλύζων καὶ δακρύων τοὺς ὀφθαλμοὺς ὑπόπλεως, καὶ διηγοῦμαι τὴν σκυτάλην,
25 καὶ τοὺς μώλωπας ἐδείκνυον· καὶ κατηγόρουν πολλήν τινα ὠμότητα, προσθεὶς ὅτι ὑπὸ φθόνου ταῦτα ἔδρασε, μὴ αὐτὸν ὑπερβάλωμαι κατὰ τὴν τέχνην. ἀγανακτησαμένης δὲ τῆς μητρὸς καὶ πολλὰ τῷ ἀδελφῷ λοιδορησαμένης, ἐπεὶ νὺξ ἐπῆλθε, κατέδαρθον ἔτι ἔνδακρυς καὶ
30 τὴν σκυτάλην ἐννοῶν. 5. μέχρι μὲν δὴ τούτων γελάσιμα καὶ μειρακιώδη τὰ εἰρημένα· τὰ μετὰ ταῦτα

δὲ οὐκέτι εὐκαταφρόνητα, ὦ ἄνδρες, ἀκούσεσθε, ἀλλὰ καὶ πάνυ φιληκόων ἀκροατῶν δεόμενα· ἵνα γὰρ καθ' Ὅμηρον εἴπω

θεῖός μοι ἐνύπνιον ἦλθεν ὄνειρος
ἀμβροσίην διὰ νύκτα

ἐναργὴς οὕτως, ὥστε μηδὲν ἀπολείπεσθαι τῆς ἀληθείας· ἔτι γοῦν καὶ μετὰ τοσοῦτον χρόνον τά τε σχήματά μοι τῶν φανέντων ἐν τοῖς ὀφθαλμοῖς παραμένει καὶ ἡ φωνὴ τῶν ἀκουσθέντων ἔναυλος· οὕτω σαφῆ πάντα ἦν. 6. δύο γυναῖκες λαβόμεναι ταῖν χεροῖν εἷλκόν με πρὸς ἑαυτὴν ἑκατέρα μάλα βιαίως καὶ καρτερῶς· μικροῦ γοῦν με διεσπάσαντο πρὸς ἀλλήλας φιλοτιμούμεναι· καὶ γὰρ ἄρτι μὲν ἂν ἡ ἑτέρα ἐπεκράτει καὶ παρὰ μικρὸν ὅλον εἶχέ με, ἄρτι δ' ἂν αὖθις ὑπὸ τῆς ἑτέρας εἰχόμην. ἐβόων δὲ πρὸς ἀλλήλας ἑκατέρα, ἡ μέν, ὡς αὐτῆς ὄντα με κεκτῆσθαι βούλοιτο, ἡ δέ, ὡς μάτην τῶν ἀλλοτρίων ἀντιποιοῖτο. ἦν δὲ ἡ μὲν ἐργατικὴ καὶ ἀνδρικὴ καὶ αὐχμηρὰ τὴν κόμην, τὼ χεῖρε τύλων ἀνάπλεως, διεζωσμένη τὴν ἐσθῆτα, τιτάνου καταγέμουσα, οἷος ἦν ὁ θεῖος ὁπότε ξέοι τοὺς λίθους· ἡ ἑτέρα δὲ μάλα εὐπρόσωπος καὶ τὸ σχῆμα εὐπρεπὴς καὶ κόσμιος τὴν ἀναβολήν. τέλος δ' οὖν ἐφιᾶσί μοι δικάζειν, ὁποτέρᾳ βουλοίμην συνεῖναι αὐτῶν. προτέρα δὲ ἡ σκληρὰ ἐκείνη καὶ ἀνδρώδης ἔλεξεν· 7. ἐγώ, φίλε παῖ, ἑρμογλυφικὴ τέχνη εἰμί, ἣν χθὲς ἤρξω μανθάνειν, οἰκεία τέ σοι καὶ συγγενὴς οἴκοθεν· ὅ τε γὰρ πάππος σου—εἰποῦσα τοὔνομα τοῦ μητροπάτορος—λιθοξόος ἦν, καὶ τὼ θείω ἀμφοτέρω καὶ μάλα εὐδοκιμεῖτον δι' ἡμᾶς. εἰ δ' ἐθέλοις λήρων μὲν καὶ φληνάφων τῶν παρὰ ταύτης ἀπέχεσθαι,—δείξασα τὴν ἑτέραν—ἕπεσθαι δὲ καὶ συνοικεῖν ἐμοί, πρῶτα μὲν θρέψῃ γεννικῶς καὶ τοὺς ὤμους ἕξεις καρτερούς, φθόνου

δὲ παντὸς ἀλλότριος ἔσῃ καὶ οὔποτε ἄπει ἐπὶ τὴν ἀλλοδαπήν, τὴν πατρίδα καὶ τοὺς οἰκείους καταλιπών· οὐδὲ ἐπὶ λόγοις ἐπαινέσονταί σε πάντες. 8. μὴ μυσαχθῇς δὲ τοῦ σχήματος τὸ εὐτελὲς μηδὲ τῆς ἐσθῆτος τὸ πιναρόν· ἀπὸ γὰρ τοιούτων ὁρμώμενος καὶ Φειδίας ἐκεῖνος ἔδειξε τὸν Δία καὶ Πολύκλειτος τὴν Ἥραν εἰργάσατο καὶ Μύρων ἐπῃνέθη καὶ Πραξιτέλης ἐθαυμάσθη· καὶ προσκυνοῦνται οὗτοι μετὰ τῶν θεῶν. εἰ δὴ τούτων εἷς γένοιο, πῶς οὐ κλεινὸς μὲν αὐτὸς παρὰ πᾶσιν ἀνθρώποις ἔσῃ, ζηλωτὸν δὲ καὶ τὸν πατέρα ἀποδείξεις, περίβλεπτον δὲ ἀποφανεῖς καὶ τὴν πατρίδα; ταῦτα καὶ ἔτι τούτων πλείονα διαπταίουσα καὶ βαρβαρίζουσα πάντοθεν εἶπεν ἡ τέχνη, μάλα δὴ σπουδῇ συνείρουσα καὶ πείθειν με πειρωμένη· ἀλλ' οὐκέτι μέμνημαι· τὰ πλεῖστα γάρ μου τὴν μνήμην ἤδη διέφυγεν. ἐπεὶ δ' οὖν ἐπαύσατο, ἄρχεται ἡ ἑτέρα ὧδέ πως· 9. ἐγὼ δέ, ὦ τέκνον, παιδεία εἰμὶ ἤδη συνήθης σοι καὶ γνωρίμη, εἰ καὶ μηδέπω εἰς τέλος μου πεπείρασαι. ἡλίκα μὲν οὖν τἀγαθὰ πορίῃ λιθοξόος γενόμενος, αὕτη προείρηκεν· οὐδὲν γὰρ ὅτι μὴ ἐργάτης ἔσῃ τῷ σώματι πονῶν κἀν τούτῳ τὴν ἅπασαν ἐλπίδα τοῦ βίου τεθειμένος, ἀφανὴς μὲν αὐτὸς ὤν, ὀλίγα καὶ ἀγεννῆ λαμβάνων, ταπεινὸς τὴν γνώμην, εὐτελὴς δὲ τὴν πρόοδον, οὔτε φίλοις ἐπιδικάσιμος οὔτε ἐχθροῖς φοβερὸς οὔτε τοῖς πολίταις ζηλωτός, ἀλλ' αὐτὸ μόνον ἐργάτης καὶ τῶν ἐκ τοῦ πολλοῦ δήμου εἷς, ἀεὶ τὸν προύχοντα ὑποπτήσσων καὶ τὸν λέγειν δυνάμενον θεραπεύων, λαγῷ βίον ζῶν καὶ τοῦ κρείττονος ἕρμαιον ὤν· εἰ δὲ καὶ Φειδίας ἢ Πολύκλειτος γένοιο καὶ πολλὰ θαυμαστὰ ἐξεργάσαιο, τὴν μὲν τέχνην ἅπαντες ἐπαινέσονται, οὐκ ἔστι δὲ ὅστις τῶν ἰδόντων, εἰ νοῦν ἔχοι, εὔξαιτ' ἂν ὅμοιός σοι γενέσθαι· οἷος γὰρ ἂν ᾖς, βάναυσος

καὶ χειρῶναξ καὶ ἀποχειροβίωτος νομισθήσῃ. 10. ἢν δ' ἐμοὶ πείθῃ, πρῶτον μέν σοι πολλὰ ἐπιδείξω παλαιῶν ἀνδρῶν ἔργα, καὶ πράξεις θαυμαστὰς καὶ λόγους αὐτῶν ἀπαγγέλλουσα καὶ πάντων ὡς εἰπεῖν ἔμπειρον ἀποφαίνουσα, καὶ τὴν ψυχήν, ὅπερ σου κυριώτατόν ἐστι, 5 κατακοσμήσω πολλοῖς καὶ ἀγαθοῖς κοσμήμασι, σωφροσύνῃ, δικαιοσύνῃ, εὐσεβείᾳ, πραότητι, ἐπιεικείᾳ, συνέσει, καρτερίᾳ, τῷ τῶν καλῶν ἔρωτι, τῇ πρὸς τὰ σεμνότατα ὁρμῇ· ταῦτα γάρ ἐστιν ὁ τῆς ψυχῆς ἀκήρατος ὡς ἀληθῶς κόσμος. λήσει δέ σε οὔτε παλαιὸν οὐδὲν οὔτε νῦν γενέσθαι 10 δέον, ἀλλὰ καὶ τὰ μέλλοντα προόψει μετ' ἐμοῦ, καὶ ὅλως ἅπαντα, ὁπόσα ἐστί, τά τε θεῖα τά τ' ἀνθρώπινα, οὐκ ἐς μακράν σε διδάξομαι. 11. καὶ ὁ νῦν πένης ὁ τοῦ δεῖνος, ὁ βουλευσάμενος περὶ ἀγεννοῦς οὕτω τέχνης, μετ' ὀλίγον ἅπασι ζηλωτὸς καὶ ἐπίφθονος ἔσῃ, 15 τιμώμενος καὶ ἐπαινούμενος καὶ ἐπὶ τοῖς ἀρίστοις εὐδοκιμῶν καὶ ὑπὸ τῶν γένει καὶ πλούτῳ προυχόντων ἀποβλεπόμενος, ἐσθῆτα μὲν τοιαύτην ἀμπεχόμενος,—δείξασα τὴν ἑαυτῆς· πάνυ δὲ λαμπρὰν ἐφόρει—ἀρχῆς δὲ καὶ προεδρίας ἀξιούμενος· κἄν που ἀποδημῇς, οὐδ' ἐπὶ τῆς 20 ἀλλοδαπῆς ἀγνὼς καὶ ἀφανὴς ἔσῃ· τοιαῦτά σοι περιθήσω τὰ γνωρίσματα, ὥστε τῶν ὁρώντων ἕκαστος τὸν πλησίον κινήσας δείξει σε τῷ δακτύλῳ "οὗτος ἐκεῖνος" λέγων. 12. ἂν δέ τι σπουδῆς ἄξιον ἢ τοὺς φίλους ἢ καὶ τὴν πόλιν ὅλην καταλαμβάνῃ, εἰς σὲ πάντες ἀποβλέψον- 25 ται· κἄν πού τι λέγων τύχῃς, κεχηνότες οἱ πολλοὶ ἀκούσονται, θαυμάζοντες καὶ εὐδαιμονίζοντές σε τῆς δυνάμεως τῶν λόγων καὶ τὸν πατέρα τῆς εὐποτμίας· ὃ δὲ λέγουσιν, ὡς ἄρα καὶ ἀθάνατοί τινες γίνονται ἐξ ἀνθρώπων, τοῦτό σοι περιποιήσω· καὶ γὰρ ἢν αὐτὸς ἐκ τοῦ 30 βίου ἀπέλθῃς, οὔποτε παύσῃ συνὼν τοῖς πεπαιδευμένοις

καὶ προσομιλῶν τοῖς ἀρίστοις. ὁρᾷς τὸν Δημοσθένην ἐκεῖνον, τίνος υἱὸν ὄντα ἐγὼ ἡλίκον ἐποίησα. ὁρᾷς τὸν Αἰσχίνην, ὃς τυμπανιστρίας υἱὸς ἦν· ἀλλ' ὅμως αὐτὸν δι' ἐμὲ Φίλιππος ἐθεράπευσεν. ὁ δὲ Σωκράτης καὶ
5 αὐτὸς ὑπὸ τῇ ἑρμογλυφικῇ ταύτῃ τραφεὶς ἐπειδὴ τάχιστα συνῆκε τοῦ κρείττονος καὶ δραπετεύσας παρ' αὐτῆς ηὐτομόλησεν ὡς ἐμέ, ἀκούεις ὡς παρὰ πάντων ᾄδεται. 13. ἀφεὶς δὲ αὐτοὺς τηλικούτους καὶ τοιούτους ἄνδρας καὶ πράξεις λαμπρὰς καὶ λόγους σεμνοὺς καὶ σχῆμα
10 εὐπρεπὲς καὶ τιμὴν καὶ δόξαν καὶ ἔπαινον καὶ προεδρίας καὶ δύναμιν καὶ ἀρχὰς καὶ τὸ ἐπὶ λόγοις εὐδοκιμεῖν καὶ τὸ ἐπὶ συνέσει εὐδαιμονίζεσθαι χιτώνιόν τι πιναρὸν ἐνδύσῃ καὶ σχῆμα δουλοπρεπὲς ἀναλήψῃ καὶ μοχλία καὶ γλυφεῖα καὶ κοπέας καὶ κολαπτῆρας ἐν ταῖν χεροῖν
15 ἕξεις κάτω νενευκὼς ἐς τὸ ἔργον, χαμαιπετὴς καὶ χαμαίζηλος καὶ πάντα τρόπον ταπεινός, ἀνακύπτων δὲ οὐδέποτε οὐδὲ ἀνδρῶδες οὐδὲ ἐλεύθερον οὐδὲν ἐπινοῶν, ἀλλὰ τὰ μὲν ἔργα ὅπως εὔρυθμα καὶ εὐσχήμονα ἔσται σοι προνοῶν, ὅπως δὲ αὐτὸς εὔρυθμος καὶ
20 κόσμιος ἔσῃ ἥκιστα πεφροντικώς, ἀλλ' ἀτιμότερον ποιῶν σεαυτὸν λίθων. 14. ταῦτα ἔτι λεγούσης αὐτῆς οὐ περιμείνας ἐγὼ τὸ τέλος τῶν λόγων ἀναστὰς ἀπεφηνάμην, καὶ τὴν ἄμορφον ἐκείνην καὶ ἐργατικὴν ἀπολιπὼν μετέβαινον πρὸς τὴν παιδείαν μάλα γεγηθώς, καὶ μά-
25 λιστα ἐπεί μοι ἐς νοῦν ἦλθεν ἡ σκυτάλη καὶ ὅτι πληγὰς οὐκ ὀλίγας εὐθὺς ἀρχομένῳ μοι χθὲς ἐνετρίψατο. ἡ δὲ ἀπολειφθεῖσα τὸ μὲν πρῶτον ἠγανάκτει καὶ τῷ χεῖρε συνεκρότει καὶ τοὺς ὀδόντας συνέπριε· τέλος δέ, ὥσπερ τὴν Νιόβην ἀκούομεν, ἐπεπήγει καὶ εἰς λίθον μετεβέβλητο.
30 εἰ δὲ παράδοξα ἔπαθε, μὴ ἀπιστήσητε· θαυματοποιοὶ γὰρ οἱ ὄνειροι. 15. ἡ ἑτέρα δὲ πρός με ἀπιδοῦσα,

τοιγαροῦν ἀμείψομαί σε, ἔφη, τῆσδε τῆς δικαιοσύνης, ὅτι καλῶς τὴν δίκην ἐδίκασας, καὶ ἐλθὲ ἤδη, ἐπίβηθι τούτου τοῦ ὀχήματος,—δείξασά τι ὄχημα ὑπόπτερον ἵππων τινῶν τῷ Πηγάσῳ ἐοικότων—ὅπως εἰδῇς, οἷα καὶ ἡλίκα μὴ ἀκολουθήσας ἐμοὶ ἀγνοήσειν ἔμελλες. ἐπεὶ δὲ 5 ἀνῆλθον, ἡ μὲν ἤλαυνε καὶ ὑφηνιόχει, ἀρθεὶς δὲ εἰς ὕψος ἐγὼ ἐπεσκόπουν ἀπὸ τῆς ἕω ἀρξάμενος ἄχρι πρὸς τὴν ἑσπέραν πόλεις καὶ ἔθνη καὶ δήμους, καθάπερ ὁ Τριπτόλεμος ἀποσπείρων τι ἐς τὴν γῆν. οὐκέτι μέντοι μέμνημαι, ὅ τι τὸ σπειρόμενον ἦν, πλὴν τοῦτο μόνον, 10 ὅτι κάτωθεν ἀφορῶντες ἄνθρωποι ἐπῄνουν καὶ μετ' εὐφημίας, καθ' οὓς γενοίμην τῇ πτήσει, παρέπεμπον. 16. δείξασα δέ μοι τὰ τοσαῦτα κἀμὲ τοῖς ἐπαινοῦσιν ἐκείνοις ἐπανήγαγεν αὖθις οὐκέτι τὴν αὐτὴν ἐσθῆτα ἐνδεδυκότα ἣν εἶχον ἀφιπτάμενος, ἀλλ' ἐμοὶ ἐδόκουν 15 εὐπάρυφός τις ἐπανήκειν. καταλαβοῦσα οὖν καὶ τὸν πατέρα ἑστῶτα καὶ περιμένοντα ἐδείκνυεν αὐτῷ ἐκείνην τὴν ἐσθῆτα κἀμέ, οἷος ἥκοιμι, καί τι καὶ ὑπέμνησεν, οἷα μικροῦ δεῖν περὶ ἐμοῦ ἐβουλεύσαντο. ταῦτα μέμνημαι ἰδὼν ἀντίπαις ἔτι ὤν, ἐμοὶ δοκεῖ, ἐκταραχθεὶς 20 πρὸς τὸν τῶν πληγῶν φόβον. 17. μεταξὺ δὲ λέγοντος, Ἡράκλεις, ἔφη τις, ὡς μακρὸν τὸ ἐνύπνιον καὶ δικανικόν. εἶτ' ἄλλος ὑπέκρουσε, χειμερινὸς ὄνειρος, ὅτε μήκισταί εἰσιν αἱ νύκτες, ἢ τάχα που τριέσπερος, ὥσπερ ὁ Ἡρακλῆς, καὶ αὐτός ἐστι. τί δ' οὖν ἐπῆλθεν αὐτῷ 25 ληρῆσαι ταῦτα πρὸς ἡμᾶς καὶ μνησθῆναι παιδικῆς νυκτὸς καὶ ὀνείρων παλαιῶν καὶ ἤδη γεγηρακότων; ἕωλος γὰρ ἡ ψυχρολογία· μὴ ὀνείρων ὑποκριτάς τινας ἡμᾶς ὑπείληφεν; οὔκ, ὦγαθέ· οὐδὲ γὰρ ὁ Ξενοφῶν ποτὲ διηγούμενος τὸ ἐνύπνιον, ὡς ἐδόκει αὐτῷ καίεσθαι ἡ 30 πατρῴα οἰκία καὶ τὰ ἄλλα,—ἴστε γάρ—οὐχ ὑπόκρισιν

τὴν ὄψιν οὐδ' ὡς φλυαρεῖν ἐγνωκὼς αὐτὰ διεξῄει, καὶ ταῦτα ἐν πολέμῳ καὶ ἀπογνώσει πραγμάτων, περιεστώτων πολεμίων, ἀλλά τι καὶ χρήσιμον εἶχεν ἡ διήγησις.

18. *καὶ τοίνυν κἀγὼ τοῦτον τὸν ὄνειρον ὑμῖν διηγησάμην ἐκείνου ἕνεκα, ὅπως οἱ νέοι πρὸς τὰ βελτίω τρέπωνται καὶ παιδείας ἔχωνται, καὶ μάλιστα εἴ τις αὐτῶν ὑπὸ πενίας ἐθελοκακεῖ καὶ πρὸς τὰ ἥττω ἀποκλίνει φύσιν οὐκ ἀγεννῆ διαφθείρων· ἐπιρρωσθήσεται εὖ οἶδ' ὅτι κἀκεῖνος ἀκούσας τοῦ μύθου, ἱκανὸν ἑαυτῷ παράδειγμα ἐμὲ προστησάμενος, ἐννοῶν οἷος μὲν ὢν πρὸς τὰ κάλλιστα ὥρμησα καὶ παιδείας ἐπεθύμησα μηδὲν ἀποδειλιάσας πρὸς τὴν πενίαν τὴν τότε, οἷος δὲ πρὸς ὑμᾶς ἐπανελήλυθα, εἰ καὶ μηδὲν ἄλλο, οὐδενὸς γοῦν τῶν λιθογλύφων ἀδοξότερος.*

ΧΑΡΩΝ Η ΕΠΙΣΚΟΠΟΥΝΤΕΣ.

ΕΡΜΗΣ ΚΑΙ ΧΑΡΩΝ.

1. ΕΡΜ. τί γελᾷς, ὦ Χάρων; ἢ τί τὸ πορθμεῖον ἀπολιπὼν δεῦρο ἀνελήλυθας ἐς τὴν ἡμετέραν οὐ πάνυ εἰωθὼς ἐπιχωριάζειν τοῖς ἄνω πράγμασιν;

ΧΑΡ. ἐπεθύμησα, ὦ Ἑρμῆ, ἰδεῖν ὁποῖά ἐστι τὰ ἐν τῷ βίῳ καὶ ἃ πράττουσιν οἱ ἄνθρωποι ἐν αὐτῷ ἢ τίνων 5 στερόμενοι πάντες οἰμώζουσι κατιόντες παρ' ἡμᾶς· οὐδεὶς γὰρ αὐτῶν ἀδακρυτὶ διέπλευσεν. αἰτησάμενος οὖν παρὰ τοῦ Ἅιδου καὶ αὐτὸς ὥσπερ ὁ Θετταλὸς ἐκεῖνος νεανίσκος μίαν ἡμέραν λιπόνεως γενέσθαι ἀνελήλυθα ἐς τὸ φῶς, καί μοι δοκῶ ἐς δέον ἐντετυχηκέναι σοι· ξεναγήσεις γὰρ 10 εὖ οἶδ' ὅτι με συμπερινοστῶν καὶ δείξεις ἕκαστα ὡς ἂν εἰδὼς ἅπαντα.

ΕΡΜ. οὐ σχολή μοι, ὦ πορθμεῦ· ἀπέρχομαι γάρ τι διακονησόμενος τῷ ἄνω Διὶ τῶν ἀνθρωπικῶν· ὁ δὲ ὀξύθυμός ἐστι καὶ δέδια μὴ βραδύναντά με ὅλον ὑμέτερον 15 ἐάσῃ εἶναι παραδοὺς τῷ ζόφῳ, ἢ ὅπερ τὸν Ἥφαιστον πρῴην ἐποίησε, ῥίψῃ κἀμὲ τεταγὼν τοῦ ποδὸς ἀπὸ τοῦ θεσπεσίου βηλοῦ, ὡς ὑποσκάζων γέλωτα καὶ αὐτὸς παρέχοιμι οἰνοχοῶν.

ΧΑΡ. περιόψει οὖν με ἄλλως πλανώμενον ὑπὲρ γῆς 20 καὶ ταῦτα ἑταῖρος καὶ σύμπλους καὶ συνδιάκτορος ὤν; καὶ

μὴν καλῶς εἶχεν, ὦ παῖ Μαίας, ἐκείνων γοῦν σε μεμνῆσθαι, ὅτι μηδεπώποτέ σε ἢ ἀντλεῖν ἐκέλευσα ἢ πρόσκωπον εἶναι· ἀλλὰ σὺ μὲν ῥέγκεις ἐπὶ τοῦ καταστρώματος ἐκταθεὶς ὤμους οὕτω καρτεροὺς ἔχων, ἢ εἴ τινα λάλον νεκρὸν εὕροις, ἐκείνῳ παρ' ὅλον τὸν πλοῦν διαλέγῃ· ἐγὼ δὲ πρεσβύτης ὢν τὴν δικωπίαν ἐρέττω μόνος. ἀλλὰ πρὸς τοῦ πατρός, ὦ φίλτατον Ἑρμάδιον, μὴ καταλίπῃς με, περιήγησαι δὲ τὰ ἐν τῷ βίῳ ἅπαντα, ὥς τι καὶ ἰδὼν ἐπανέλθοιμι· ὡς ἤν με σὺ ἀφῇς, οὐδὲν τῶν τυφλῶν διοίσω· καθάπερ γὰρ ἐκεῖνοι σφάλλονται διολισθαίνοντες ἐν τῷ σκότῳ, οὕτω δὴ κἀγώ σοι ἔμπαλιν ἀμβλυώττω πρὸς τὸ φῶς. ἀλλὰ δός, ὦ Κυλλήνιε, ἐς ἀεὶ μεμνησομένῳ τὴν χάριν.

2. ΕΡΜ. τοῦτο τὸ πρᾶγμα πληγῶν αἴτιον καταστήσεταί μοι· ὁρῶ γοῦν ἤδη τὸν μισθὸν τῆς περιηγήσεως οὐκ ἀκόνδυλον παντάπασιν ἡμῖν ἐσόμενον. ὑπουργητέον δὲ ὅμως· τί γὰρ ἂν καὶ πάθοι τις, ὁπότε φίλος τις ὢν βιάζοιτο; πάντα μὲν οὖν σε ἰδεῖν καθ' ἕκαστον ἀκριβῶς ἀμήχανόν ἐστιν, ὦ πορθμεῦ· πολλῶν γὰρ ἂν ἐτῶν ἡ διατριβὴ γένοιτο. εἶτα ἐμὲ μὲν κηρύττεσθαι δεήσει καθάπερ ἀποδράντα ὑπὸ τοῦ Διός, σὲ δὲ καὶ αὐτὸν κωλύσει ἐνεργεῖν τὰ τοῦ θανάτου ἔργα καὶ τὴν Πλούτωνος ἀρχὴν ζημιοῦν μὴ νεκραγωγοῦντα πολλοῦ τοῦ χρόνου· κᾆτα ὁ τελώνης Αἰακὸς ἀγανακτήσει μηδ' ὀβολὸν ἐμπολῶν. ὡς δὲ τὰ κεφάλαια τῶν γινομένων ἴδοις, τοῦτο ἤδη σκεπτέον.

ΧΑΡ. αὐτός, ὦ Ἑρμῆ, ἐπινόει τὸ βέλτιστον· ἐγὼ δὲ οὐδὲν οἶδα τῶν ὑπὲρ γῆς ξένος ὤν.

ΕΡΜ. τὸ μὲν ὅλον, ὦ Χάρων, ὑψηλοῦ τινος ἡμῖν δεῖ χωρίου, ὡς ἀπ' ἐκείνου πάντα κατίδοις· σοὶ δὲ εἰ μὲν ἐς τὸν οὐρανὸν ἀνελθεῖν δυνατὸν ἦν, οὐκ ἂν ἐκάμνομεν

ἐκ περιωπῆς γὰρ ἂν ἀκριβῶς ἅπαντα καθεώρας. ἐπεὶ δὲ οὐ θέμις εἰδώλοις ἀεὶ συνόντα ἐπιβατεύειν τῶν βασιλείων τοῦ Διός, ὥρα ἡμῖν ὑψηλόν τι ὄρος περισκοπεῖν.

3. ΧΑΡ. οἶσθα, ὦ Ἑρμῆ, ἅπερ εἴωθα λέγειν ἐγὼ πρὸς ὑμᾶς, ἐπειδὰν πλέωμεν; ὁπόταν γὰρ τὸ πνεῦμα καταιγίσαν πλαγίᾳ τῇ ὀθόνῃ ἐμπέσῃ καὶ τὸ κῦμα ὑψηλὸν ἀρθῇ, τότε ὑμεῖς μὲν ὑπ' ἀγνοίας κελεύετε τὴν ὀθόνην στεῖλαι ἢ ἐνδοῦναι ὀλίγον τοῦ ποδὸς ἢ συνεκδραμεῖν τῷ πνέοντι, ἐγὼ δὲ τὴν ἡσυχίαν ἄγειν παρακελεύομαι ὑμῖν· αὐτὸς γὰρ εἰδέναι τὸ βέλτιον. κατὰ ταὐτὰ δὴ καὶ σὺ πρᾶττε ὁπόσα καλῶς ἔχειν νομίζεις κυβερνήτης νῦν γε ὤν· ἐγὼ δέ, ὥσπερ ἐπιβάταις νόμος, σιωπῇ καθεδοῦμαι πάντα πειθόμενος κελεύοντί σοι.

ΕΡΜ. ὀρθῶς λέγεις· αὐτὸς γὰρ εἴσομαι τί ποιητέον καὶ ἐξευρήσω τὴν ἱκανὴν σκοπήν. ἆρ' οὖν ὁ Καύκασος ἐπιτήδειος ἢ ὁ Παρνασὸς ὑψηλότερος ἢ ἀμφοῖν ὁ Ὄλυμπος ἐκεινοσί; καίτοι οὐ φαῦλον ὃ ἀνεμνήσθην ἐς τὸν Ὄλυμπον ἀπιδών· συγκαμεῖν δέ τι καὶ ὑπουργῆσαι καὶ σὲ δεῖ.

ΧΑΡ. πρόσταττε· ὑπουργήσω γὰρ ὅσα δυνατά.

ΕΡΜ. Ὅμηρος ὁ ποιητής φησι τοὺς Ἀλωέως υἱέας, δύο καὶ αὐτοὺς ὄντας, ἔτι παῖδας ἐθελῆσαί ποτε τὴν Ὄσσαν ἐκ βάθρων ἀνασπάσαντας ἐπιθεῖναι τῷ Ὀλύμπῳ, εἶτα τὸ Πήλιον ἐπ' αὐτῇ, ἱκανὴν ταύτην κλίμακα ἕξειν οἰομένους καὶ πρόσβασιν ἐπὶ τὸν οὐρανόν. ἐκείνω μὲν οὖν τὼ μειρακίω, ἀτασθάλω γὰρ ἤστην, δίκας ἐτισάτην· νὼ δὲ—οὐ γὰρ ἐπὶ κακῷ τῶν θεῶν ταῦτα βουλεύομεν—τί οὐχὶ οἰκοδομοῦμεν καὶ αὐτοὶ κατὰ ταὐτὰ ἐπικυλινδοῦντες ἐπ' ἄλληλα τὰ ὄρη, ὡς ἔχοιμεν ἀφ' ὑψηλοτέρου ἀκριβεστέραν τὴν σκοπήν;

4. ΧΑΡ. *καὶ δυνησόμεθα, ὦ Ἑρμῆ, δύ' ὄντες ἀναθέσθαι ἀράμενοι τὸ Πήλιον ἢ τὴν Ὄσσαν;*

ΕΡΜ. *διὰ τί δ' οὐκ ἄν, ὦ Χάρων; ἢ ἀξιοῖς ἡμᾶς ἀγεννεστέρους εἶναι τοῖν βρεφυλλίοιν ἐκείνοιν, καὶ ταῦτα θεοὺς ὑπάρχοντας;*

ΧΑΡ. *οὔκ, ἀλλὰ τὸ πρᾶγμα δοκεῖ μοι ἀπίθανόν τινα τὴν μεγαλουργίαν ἔχειν.*

ΕΡΜ. *εἰκότως· ἰδιώτης γὰρ εἶ, ὦ Χάρων, καὶ ἥκιστα ποιητικός· ὁ δὲ γεννάδας Ὅμηρος ἀπὸ δυοῖν στίχοιν αὐτίκα ἡμῖν ἀμβατὸν ἐποίησε τὸν οὐρανόν, οὕτω ῥᾳδίως συνθεὶς τὰ ὄρη. καὶ θαυμάζω, εἴ σοι ταῦτα τεράστια εἶναι δοκεῖ τὸν Ἄτλαντα δηλαδὴ εἰδότι, ὃς τὸν πόλον αὐτὸν εἷς ὢν φέρει ἀνέχων ἡμᾶς ἅπαντας. ἀκούεις δέ γε ἴσως καὶ τοῦ ἀδελφοῦ τοῦ ἐμοῦ περὶ τοῦ Ἡρακλέους, ὡς διαδέξαιτό ποτε αὐτὸν ἐκεῖνον τὸν Ἄτλαντα, καὶ ἀναπαύσειε πρὸς ὀλίγον τοῦ ἄχθους ὑποθεὶς ἑαυτὸν τῷ φορτίῳ.*

ΧΑΡ. *ἀκούω καὶ ταῦτα· εἰ δὲ ἀληθῆ, σὺ ἄν, ὦ Ἑρμῆ, καὶ οἱ ποιηταὶ εἰδείητε.*

ΕΡΜ. *ἀληθέστατα, ὦ Χάρων. ἢ τίνος γὰρ ἕνεκα σοφοὶ ἄνδρες ἐψεύδοντο ἄν; ὥστε ἀναμοχλεύωμεν τὴν Ὄσσαν πρῶτον, ὥσπερ ἡμῖν ὑφηγεῖται τὸ ἔπος καὶ ὁ ἀρχιτέκτων Ὅμηρος,*

αὐτὰρ ἐπ' Ὄσσῃ
Πήλιον εἰνοσίφυλλον.

ὁρᾷς ὅπως ῥᾳδίως ἅμα καὶ ποιητικῶς ἐξειργάσμεθα; φέρ' οὖν ἀναβὰς ἴδω, εἰ καὶ ταῦτα ἱκανά, ἢ ἐποικοδομεῖν ἔτι δεήσει. 5. παπαῖ, κάτω ἔτι ἐσμὲν ἐν ὑπωρείᾳ τοῦ οὐρανοῦ· ἀπὸ μὲν γὰρ τῶν ἑῴων μόγις Ἰωνία καὶ Λυδία φαίνεται, ἀπὸ δὲ τῆς ἑσπέρας οὐ πλέον Ἰταλίας καὶ Σικελίας, ἀπὸ δὲ τῶν ἀρκτῴων τὰ ἐπὶ τάδε τοῦ Ἴστρου

μόνον, κἀκεῖθεν ἡ Κρήτη οὐ πάνυ σαφῶς. μετακινητέα ἡμῖν, ὦ πορθμεῦ, καὶ ἡ Οἴτη, ὡς ἔοικεν, εἶτα ὁ Παρνασὸς ἐπὶ πᾶσιν.

ΧΑΡ. οὕτω ποιῶμεν. ὅρα μόνον μὴ λεπτότερον ἐξεργασώμεθα τὸ ἔργον ἀπομηκύναντες πέρα τοῦ πιθανοῦ, εἶτα συγκαταρριφέντες αὐτῷ πικρᾶς τῆς Ὁμήρου οἰκοδομητικῆς πειραθῶμεν συντριβέντες τῶν κρανίων.

ΕΡΜ. θάρρει· ἀσφαλῶς ἕξει ἅπαντα. μετατίθει τὴν Οἴτην· ἐπικυλινδείσθω ὁ Παρνασός. ἰδοὺ δή, ἐπάνειμι αὖθις· εὖ ἔχει· πάντα ὁρῶ· ἀνάβαινε ἤδη καὶ σύ.

ΧΑΡ. ὄρεξον, ὦ Ἑρμῆ, τὴν χεῖρα· οὐ γὰρ ἐπὶ μικράν με ταύτην μηχανὴν ἀναβιβάζεις.

ΕΡΜ. εἴ γε καὶ ἰδεῖν ἐθέλεις, ὦ Χάρων, ἅπαντα. οὐκ ἔνι δὲ ἄμφω, καὶ ἀσφαλῆ καὶ φιλοθεάμονα εἶναι. ἀλλ' ἔχου μου τῆς δεξιᾶς καὶ φείδου μὴ κατὰ τοῦ ὀλισθηροῦ πατεῖν. εὖ γε, ἀνελήλυθας καὶ σύ· καὶ ἐπείπερ δικόρυμβος ὁ Παρνασός ἐστι, μίαν ἑκάτερος ἄκραν ἀπολαβόμενοι καθεζώμεθα· σὺ δέ μοι ἤδη ἐν κύκλῳ περιβλέπων ἐπισκόπει ἅπαντα.

6. ΧΑΡ. ὁρῶ γῆν πολλὴν καὶ λίμνην τινὰ μεγάλην περιρρέουσαν καὶ ὄρη καὶ ποταμοὺς μείους τοῦ Κωκυτοῦ καὶ τοῦ Πυριφλεγέθοντος καὶ ἀνθρώπους πάνυ σμικροὺς καί τινας φωλεοὺς αὐτῶν.

ΕΡΜ. πόλεις ἐκεῖναί εἰσιν, οὓς φωλεοὺς εἶναι νομίζεις.

ΧΑΡ. οἶσθα οὖν, ὦ Ἑρμῆ, ὡς οὐδὲν ἡμῖν πέπρακται, ἀλλὰ μάτην τὸν Παρνασὸν αὐτῇ Κασταλίᾳ καὶ τὴν Οἴτην καὶ τὰ ἄλλα ὄρη μετεκινήσαμεν;

ΕΡΜ. ὅτι τί;

ΧΑΡ. οὐδὲν ἀκριβὲς ἐγὼ γοῦν ἀπὸ τοῦ ὑψηλοῦ ὁρῶ. ἐδεόμην δὲ αὐ πόλεις καὶ ὄρη αὐτὸ μόνον ὥσπερ ἐν γραφαῖς

ὁρᾶν, ἀλλὰ τοὺς ἀνθρώπους αὐτοὺς καὶ ἃ πράττουσι καὶ οἷα λέγουσιν, ὥσπερ ὅτε με τὸ πρῶτον ἐντυχὼν εἶδες γελῶντα καὶ ἤρου με ὅ τι γελῴην· ἀκούσας γάρ τινος ἥσθην ἐς ὑπερβολήν.

5 ΕΡΜ. τί δὲ τοῦτ' ἦν;

ΧΑΡ. ἐπὶ δεῖπνον, οἶμαι, κληθεὶς ὑπό τινος τῶν φίλων ἐς τὴν ὑστεραίαν, μάλιστα ἥξω, ἔφη· καὶ μεταξὺ λέγοντος ἀπὸ τοῦ τέγους κεραμὶς ἐπιπεσοῦσα οὐκ οἶδ' ὅτου κινήσαντος ἀπέκτεινεν αὐτόν. ἐγέλασα οὖν οὐκ 10 ἐπιτελέσαντος τὴν ὑπόσχεσιν. ἔοικα δὲ καὶ νῦν ὑποκαταβήσεσθαι, ὡς μᾶλλον βλέποιμι καὶ ἀκούοιμι.

7. ΕΡΜ. ἔχ' ἀτρέμας· καὶ τοῦτο γὰρ ἐγὼ ἰάσομαί σοι καὶ ὀξυδερκέστατον ἐν βραχεῖ ἀποφανῶ παρ' Ὁμήρου τινὰ καὶ πρὸς τοῦτο ἐπῳδὴν λαβών, κἀπειδὰν εἴπω 15 τὰ ἔπη, μέμνησο μηκέτι ἀμβλυώττειν, ἀλλὰ σαφῶς πάντα ὁρᾶν.

ΧΑΡ. λέγε μόνον.

ΕΡΜ. ἀχλὺν αὔ τοι ἀπ' ὀφθαλμῶν ἕλον, ἣ πρὶν ἐπῆεν,
ὄφρ' εὖ γινώσκῃς ἠμὲν θεὸν ἠδὲ καὶ ἄνδρα.

20 τί ἐστιν; ἤδη ὁρᾷς;

ΧΑΡ. ὑπερφυῶς γε· τυφλὸς ὁ Λυγκεὺς ἐκεῖνος ὡς πρὸς ἐμέ. ὥστε σὺ τὸ ἐπὶ τούτῳ προσδίδασκέ με καὶ ἀποκρίνου ἐρωτῶντι. ἀλλὰ βούλει κατὰ τὸν Ὅμηρον κἀγὼ ἔρωμαί σε, ὡς μάθῃς οὐδ' αὐτὸν ἀμελέτητον ὄντα 25 με τῶν Ὁμήρου;

ΕΡΜ. καὶ πόθεν σὺ ἔχεις τι τῶν ἐκείνου εἰδέναι ναύτης ἀεὶ καὶ πρόσκωπος ὤν;

ΧΑΡ. ὁρᾷς; ὀνειδιστικὸν τοῦτο ἐς τὴν τέχνην. ἐγὼ δὲ ὁπότε διεπόρθμευον αὐτὸν ἀποθανόντα, πολλὰ ρα- 30 ψῳδοῦντος ἀκούσας ἐνίων ἔτι μέμνημαι· καίτοι χειμὼν ἡμᾶς οὐ μικρὸς τότε κατελάμβανεν· ἐπεὶ γὰρ ἤρξατο

ἄδειν οὐ πάνυ αἴσιόν τινα ᾠδὴν τοῖς πλέουσιν, ὡς ὁ Ποσειδῶν συνήγαγε τὰς νεφέλας καὶ ἐτάραξε τὸν πόντον ὥσπερ τορύνην τινὰ ἐμβαλὼν τὴν τρίαιναν καὶ πάσας τὰς θυέλλας ὠρόθυνε καὶ ἄλλα πολλά, κυκῶν τὴν θάλατταν ὑπὸ τῶν ἐπῶν, χειμὼν ἄφνω καὶ γνόφος ἐμπεσὼν 5 ὀλίγου δεῖν περιέτρεψεν ἡμῖν τὴν ναῦν· ὅτε περ καὶ ναυτιάσας ἐκεῖνος ἀπήμεσε τῶν ῥαψῳδιῶν τὰς πολλὰς αὐτῇ Σκύλλῃ καὶ Χαρύβδει καὶ Κύκλωπι. οὐ χαλεπὸν οὖν ἦν ἐκ τοσούτου ἐμέτου ὀλίγα γοῦν διαφυλάττειν. 8. εἰπὲ γάρ μοι· 10

τίς γὰρ ὅδ' ἐστὶ πάχιστος ἀνὴρ ἠύς τε μέγας τε,
ἔξοχος ἀνθρώπων κεφαλὴν καὶ εὐρέας ὤμους;

ΕΡΜ. Μίλων οὗτος ὁ ἐκ Κρότωνος ἀθλητής. ἐπικροτοῦσι δ' αὐτῷ οἱ Ἕλληνες, ὅτι τὸν ταῦρον ἀράμενος φέρει διὰ τοῦ σταδίου μέσου. 15

ΧΑΡ. καὶ πόσῳ δικαιότερον ἐμὲ ἄν, ὦ Ἑρμῆ, ἐπαινοῖεν, ἢ αὐτόν σοι τὸν Μίλωνα μετ' ὀλίγον συλλαβὼν ἐνθήσομαι ἐς τὸ σκαφίδιον, ὁπόταν ἥκῃ πρὸς ἡμᾶς ὑπὸ τοῦ ἀμαχωτάτου τῶν ἀνταγωνιστῶν καταπαλαισθεὶς τοῦ θανάτου, μηδὲ συνεὶς ὅπως αὐτὸν ὑποσκελίζει; κᾆτα 20 οἰμώξεται ἡμῖν δηλαδὴ μεμνημένος τῶν στεφάνων τούτων καὶ τοῦ κρότου· νῦν δὲ μέγα φρονεῖ θαυμαζόμενος ἐπὶ τῇ τοῦ ταύρου φορᾷ. τί οὖν οἰηθῶμεν; ἆρα ἐλπίζειν αὐτὸν καὶ τεθνήξεσθαί ποτε;

ΕΡΜ. πόθεν ἐκεῖνος θανάτου νῦν μνημονεύσειεν ἂν 25 ἐν ἀκμῇ τοσούτῃ;

ΧΑΡ. ἔα τοῦτον οὐκ εἰς μακρὰν γέλωτα ἡμῖν παρέξοντα, ὁπόταν πλέῃ μηδ' ἐμπίδα οὐχ ὅπως ταῦρον ἔτι ἄρασθαι δυνάμενος. 9. σὺ δέ μοι ἐκεῖνο εἰπέ,

τίς τ' ἄρ' ὅδ' ἄλλος ὁ σεμνὸς ἀνήρ; 30

οὐχ Ἕλλην, ὡς ἔοικεν ἀπὸ γοῦν τῆς στολῆς.

ΕΡΜ. Κῦρος, ὦ Χάρων, ὁ Καμβύσου, ὃς τὴν ἀρχὴν πάλαι Μήδων ἐχόντων νῦν Περσῶν ἤδη ἐποίησεν εἶναι· καὶ Ἀσσυρίων δ' ἔναγχος οὗτος ἐκράτησε καὶ Βαβυλῶνα παρεστήσατο καὶ νῦν ἐλασείοντι ἐπὶ Λυδίαν ἔοικεν, ὡς καθελὼν τὸν Κροῖσον ἄρχοι ἁπάντων.

ΧΑΡ. ὁ Κροῖσος δὲ ποῦ ποτε κἀκεῖνός ἐστιν;

ΕΡΜ. ἐκεῖσε ἀπόβλεψον ἐς τὴν μεγάλην ἀκρόπολιν τὴν τὸ τριπλοῦν τεῖχος· Σάρδεις ἐκεῖναι, καὶ τὸν Κροῖσον αὐτὸν ὁρᾷς ἤδη ἐπὶ κλίνης χρυσῆς καθήμενον Σόλωνι τῷ Ἀθηναίῳ διαλεγόμενον. βούλει ἀκούσωμεν αὐτῶν ὅ τι καὶ λέγουσι;

ΧΑΡ. πάνυ μὲν οὖν.

10. ΚΡΟΙΣ. ὦ ξένε Ἀθηναῖε, εἶδες γάρ μου τὸν πλοῦτον καὶ τοὺς θησαυροὺς καὶ ὅσος ἄσημος χρυσός ἐστιν ἡμῖν καὶ τὴν ἄλλην πολυτέλειαν, εἰπέ μοι, τίνα ἡγῇ τῶν ἁπάντων ἀνθρώπων εὐδαιμονέστατον εἶναι.

ΧΑΡ. τί ἄρα ὁ Σόλων ἐρεῖ;

ΕΡΜ. θάρρει· οὐδὲν ἀγεννές, ὦ Χάρων.

ΣΟΛ. ὦ Κροῖσε, ὀλίγοι μὲν οἱ εὐδαίμονες· ἐγὼ δὲ ὧν οἶδα Κλέοβιν καὶ Βίτωνα ἡγοῦμαι εὐδαιμονεστάτους γενέσθαι, τοὺς τῆς ἱερείας παῖδας τῆς Ἀργόθεν.

ΧΑΡ. φησὶν οὗτος τοὺς ἅμα πρῴην ἀποθανόντας, ἐπεὶ τὴν μητέρα ὑποδύντες εἵλκυσαν ἐπὶ τῆς ἀπήνης ἄχρι πρὸς τὸ ἱερόν.

ΚΡΟΙΣ. ἔστω· ἐχέτωσαν ἐκεῖνοι τὰ πρῶτα τῆς εὐδαιμονίας. ὁ δεύτερος δὲ τίς ἂν εἴη;

ΣΟΛ. Τέλλος ὁ Ἀθηναῖος, ἣς εὖ τ' ἐβίω καὶ ἀπέθανεν ὑπὲρ τῆς πατρίδος.

ΚΡΟΙΣ. ἐγὼ δέ, ὦ κάθαρμα, οὔ σοι δοκῶ εὐδαίμων εἶναι;

ΣΟΛ. οὐδέπω οἶδα, ὦ Κροῖσε, ἢν μὴ πρὸς τὸ

τέλος ἀφίκῃ τοῦ βίου· ὁ γὰρ θάνατος ἀκριβὴς ἔλεγχος τῶν τοιούτων καὶ τὸ ἄχρι πρὸς τὸ τέρμα εὐδαιμόνως διαβιῶναι.

ΧΑΡ. κάλλιστα, ὦ Σόλων, ὅτι ἡμῶν οὐκ ἐπιλέλησαι, ἀλλὰ παρὰ τὸ πορθμεῖον αὐτὸ ἀξιοῖς γίνεσθαι τὴν περὶ τῶν τοιούτων κρίσιν. 11. ἀλλὰ τίνας ἐκείνους ὁ Κροῖσος ἐκπέμπει ἢ τί ἐπὶ τῶν ὤμων φέρουσι;

ΕΡΜ. πλίνθους τῷ Πυθίῳ χρυσᾶς ἀνατίθησι μισθὸν τῶν χρησμῶν, ὑφ' ὧν καὶ ἀπολεῖται μικρὸν ὕστερον· φιλόμαντις δὲ ὁ ἀνὴρ ἐκτόπως.

ΧΑΡ. ἐκεῖνο γάρ ἐστιν ὁ χρυσός, τὸ λαμπρὸν ὃ ἀποστίλβει, τὸ ὕπωχρον μετ' ἐρυθήματος; νῦν γὰρ πρῶτον εἶδον ἀκούων ἀεί.

ΕΡΜ. ἐκεῖνο, ὦ Χάρων, τὸ ἀοίδιμον ὄνομα καὶ περιμάχητον.

ΧΑΡ. καὶ μὴν οὐχ ὁρῶ ὅ τι ἀγαθὸν αὐτῷ πρόσεστιν, εἰ μὴ ἄρα ἕν τι μόνον, ὅτι βαρύνονται οἱ φέροντες αὐτό.

ΕΡΜ. οὐ γὰρ οἶσθα ὅσοι πόλεμοι διὰ τοῦτο καὶ ἐπιβουλαὶ καὶ λῃστήρια καὶ ἐπιορκίαι καὶ φόνοι καὶ δεσμὰ καὶ πλοῦς μακρὸς καὶ ἐμπορίαι καὶ δουλεῖαι.

ΧΑΡ. διὰ τοῦτο, ὦ Ἑρμῆ, τὸ μὴ πολὺ τοῦ χαλκοῦ διαφέρον; οἶδα γὰρ τὸν χαλκόν, ὀβολόν, ὡς οἶσθα, παρὰ τῶν πλεόντων ἑκάστου ἐκλέγων.

ΕΡΜ. ναί· ἀλλ' ὁ χαλκὸς μὲν πολύς, ὥστε οὐ πάνυ σπουδάζεται ὑπ' αὐτῶν· τοῦτον δὲ ὀλίγον ἐκ πολλοῦ τοῦ βάθους οἱ μεταλλεύοντες ἀνορύττουσι· πλὴν ἀλλ' ἐκ γῆς καὶ οὗτος ὥσπερ ὁ μόλυβδος καὶ τἆλλα.

ΧΑΡ. δεινήν τινα λέγεις τῶν ἀνθρώπων τὴν ἀβελτερίαν, οἳ τοσοῦτον ἔρωτα ἐρῶσιν ὠχροῦ καὶ βαρέος κτήματος.

ΕΡΜ. ἀλλὰ οὐ Σόλων γε ἐκεῖνος, ὦ Χάρων, ἐρᾶν

αὐτοῦ φαίνεται, ὡς ὁρᾷς· καταγελᾷ γὰρ τοῦ Κροίσου καὶ τῆς μεγαλαυχίας τοῦ βαρβάρου, καί μοι δοκεῖν ἐρέσθαι τι βούλεται αὐτόν· ἐπακούσωμεν οὖν.

12. ΣΟΛ. *εἰπέ μοι, ὦ Κροῖσε, οἴει γάρ τι δεῖσθαι*
5 *τῶν πλίνθων τούτων τὸν Πύθιον;*

ΚΡΟΙΣ. *νὴ Δία· οὐ γάρ ἐστιν αὐτῷ ἐν Δελφοῖς ἀνάθημα οὐδὲν τοιοῦτον.*

ΣΟΛ. *οὐκοῦν μακάριον οἴει τὸν θεὸν ἀποφαίνειν, εἰ κτήσαιτο σὺν τοῖς ἄλλοις καὶ πλίνθους χρυσᾶς;*

10 ΚΡΟΙΣ. *πῶς γὰρ οὔ;*

ΣΟΛ. *πολλήν μοι λέγεις, ὦ Κροῖσε, πενίαν ἐν τῷ οὐρανῷ, εἰ ἐκ Λυδίας μεταστέλλεσθαι τὸ χρυσίον δεήσει αὐτούς, ἣν ἐπιθυμήσωσι.*

ΚΡΟΙΣ. *ποῦ γὰρ τοσοῦτος ἂν γένοιτο χρυσὸς ὅσος*
15 *παρ' ἡμῖν;*

ΣΟΛ. *εἰπέ μοι, σίδηρος δὲ φύεται ἐν Λυδίᾳ;*

ΚΡΟΙΣ. *οὐ πάνυ τι.*

ΣΟΛ. *τοῦ βελτίονος ἄρα ἐνδεεῖς ἐστέ.*

ΚΡΟΙΣ. *πῶς ἀμείνων ὁ σίδηρος χρυσίου;*

20 ΣΟΛ. *ἢν ἀποκρίνῃ μηδὲν ἀγανακτῶν, μάθοις ἄν.*

ΚΡΟΙΣ. *ἐρώτα, ὦ Σόλων.*

ΣΟΛ. *πότεροι ἀμείνους, οἱ σώζοντές τινας ἢ οἱ σωζόμενοι πρὸς αὐτῶν;*

ΚΡΟΙΣ. *οἱ σώζοντες δηλαδή.*

25 ΣΟΛ. *ἆρ' οὖν, ἢν Κῦρος, ὡς λογοποιοῦσί τινες, ἐπίῃ Λυδοῖς, χρυσᾶς μαχαίρας σὺ ποιήσῃ τῷ στρατῷ, ἢ ὁ σίδηρος ἀναγκαῖος τότε;*

ΚΡΟΙΣ. *ὁ σίδηρος δῆλον ὅτι.*

ΣΟΛ. *καὶ εἴ γε τοῦτον μὴ παρασκευάσαιο, οἴχοιτ'*
30 *ἄν σοι ὁ χρυσὸς ἐς Πέρσας αἰχμάλωτος.*

ΚΡΟΙΣ. *εὐφήμει, ὦ ἄνθρωπε.*

ΣΟΛ. μὴ γένοιτο μὲν οὕτω ταῦτα· φαίνῃ δ' οὖν ἀμείνω τοῦ χρυσοῦ τὸν σίδηρον ὁμολογῶν.

ΚΡΟΙΣ. οὐκοῦν καὶ τῷ θεῷ κελεύεις σιδηρᾶς πλίνθους ἀνατιθέναι με, τὸν δὲ χρυσὸν ὀπίσω αὖθις ἀνακαλεῖν; 5

ΣΟΛ. οὐδὲ σιδήρου ἐκεῖνός γε δεήσεται, ἀλλ' ἤντε χαλκὸν ἤντε χρυσὸν ἀναθῇς, ἄλλοις μέν ποτε κτῆμα καὶ ἕρμαιον ἔσῃ ἀνατεθεικὼς ἢ Φωκεῦσιν ἢ Βοιωτοῖς ἢ Δελφοῖς αὐτοῖς ἤ τινι τυράννῳ ἢ λῃστῇ, τῷ δὲ θεῷ ὀλίγον μέλει τῶν σῶν χρυσοποιῶν. 10

ΚΡΟΙΣ. ἀεὶ σύ μου τῷ πλούτῳ προσπολεμεῖς καὶ φθονεῖς.

13. ΕΡΜ. οὐ φέρει ὁ Λυδός, ὦ Χάρων, τὴν παρρησίαν καὶ τὴν ἀλήθειαν τῶν λόγων, ἀλλὰ ξένον αὐτῷ δοκεῖ τὸ πρᾶγμα, πένης ἄνθρωπος οὐχ ὑποπτήσσων, τὸ 15 δὲ παριστάμενον ἐλευθέρως λέγων. μεμνήσεται δ' οὖν μικρὸν ὕστερον τοῦ Σόλωνος, ὅταν αὐτὸν δέῃ ἁλόντα ἐπὶ τὴν πυρὰν ὑπὸ τοῦ Κύρου ἀναχθῆναι· ἤκουσα γὰρ τῆς Κλωθοῦς πρῴην ἀναγινωσκούσης τὰ ἑκάστῳ ἐπικεκλωσμένα, ἐν οἷς καὶ ταῦτ' ἐγέγραπτο, Κροῖσον μὲν ἁλῶναι 20 ὑπὸ Κύρου, Κῦρον δὲ αὐτὸν ὑπ' ἐκεινησὶ τῆς Μασσαγέτιδος ἀποθανεῖν. ὁρᾷς τὴν Σκυθίδα, τὴν ἐπὶ τοῦ ἵππου τούτου τοῦ λευκοῦ ἐξελαύνουσαν;

ΧΑΡ. νὴ Δία.

ΕΡΜ. Τόμυρις ἐκείνη ἐστί· καὶ τὴν κεφαλήν γε 25 ἀποτεμοῦσα τοῦ Κύρου αὕτη ἐς ἀσκὸν ἐμβαλεῖ πλήρη αἵματος. ὁρᾷς δὲ καὶ τὸν υἱὸν αὐτοῦ τὸν νεανίσκον; Καμβύσης ἐκεῖνός ἐστιν· οὗτος βασιλεύσει μετὰ τὸν πατέρα καὶ μυρία σφαλεὶς ἐν τῇ Λιβύῃ καὶ Αἰθιοπίᾳ τὸ τελευταῖον μανεὶς ἀποθανεῖται ἀποκτείνας τὸν Ἆπιν. 30

ΧΑΡ. ὦ πολλοῦ γέλωτος. ἀλλὰ νῦν τίς ἂν αὐτοὺς

προσβλέψειεν οὕτως ὑπερφρονοῦντας τῶν ἄλλων; ἢ τίς ἂν πιστεύσειεν ὡς μετ' ὀλίγον οὗτος μὲν αἰχμάλωτος ἔσται, οὗτος δὲ τὴν κεφαλὴν ἕξει ἐν ἀσκῷ αἵματος;

14. *ἐκεῖνος δὲ τίς ἐστιν, ὦ Ἑρμῆ, ὁ τὴν πορφυρῶν ἐφε-*
5 *στρίδα ἐμπεπορπημένος, ὁ τὸ διάδημα, ᾧ τὸν δακτύλιον ὁ μάγειρος ἀναδίδωσι τὸν ἰχθὺν ἀνατεμών,*

νήσῳ ἐν ἀμφιρύτῃ; βασιλεὺς δέ τις εὔχεται εἶναι.

ΕΡΜ. *εὖ γε παρῳδεῖς ἤδη, ὦ Χάρων. ἀλλὰ Πολυκράτην ὁρᾷς τὸν Σαμίων τύραννον πανευδαίμονα ἡγού-*
10 *μενον εἶναι· ἀτὰρ καὶ οὗτος αὐτὸς ὑπὸ τοῦ παρεστῶτος οἰκέτου Μαιανδρίου προδοθεὶς Ὀροίτῃ τῷ σατράπῃ ἀνασκολοπισθήσεται ἄθλιος ἐκπεσὼν τῆς εὐδαιμονίας ἐν ἀκαρεῖ τοῦ χρόνου· καὶ ταῦτα γὰρ τῆς Κλωθοῦς ἐπήκουσα.*

15 ΧΑΡ. *ἄγαμαι Κλωθοῦς γεννικῆς· καί' αὐτούς, ὦ βελτίστη, καὶ τὰς κεφαλὰς ἀπότεμνε καὶ ἀνασκολόπιζε, ὡς εἰδῶσιν ἄνθρωποι ὄντες· ἐν τοσούτῳ δ' ἐπαιρέσθων ὡς ἂν ἀφ' ὑψηλοτέρου ἀλγεινότερον καταπεσούμενοι. ἐγὼ δὲ γελάσομαι τότε γνωρίσας αὐτῶν ἕκαστον γυμνὸν*
20 *ἐν τῷ σκαφιδίῳ μήτε πορφυρίδα μήτε τιάραν ἢ κλίνην χρυσῆν κομίζοντας.*

15. ΕΡΜ. *καὶ τὰ μὲν τούτων ὧδε ἕξει. τὴν δὲ πληθὺν ὁρᾷς, ὦ Χάρων, τοὺς πλέοντας αὐτῶν, τοὺς πολεμοῦντας, τοὺς δικαζομένους, τοὺς γεωργοῦντας, τοὺς*
25 *δανείζοντας, τοὺς προσαιτοῦντας;*

ΧΑΡ. *ὁρῶ ποικίλην τινὰ τὴν τύρβην καὶ μεστὸν ταραχῆς τὸν βίον καὶ τὰς πόλεις γε αὐτῶν ἐοικυίας τοῖς σμήνεσιν, ἐν οἷς ἅπας μὲν ἴδιόν τι κέντρον ἔχει καὶ τὸν πλησίον κεντεῖ, ὀλίγοι δέ τινες ὥσπερ σφῆκες ἄγουσι καὶ*
30 *φέρουσι τὸ ὑποδεέστερον. ὁ δὲ περιπετόμενος αὐτοὺς ἐκ τἀφανοῦς οὗτος ὄχλος τίνες εἰσίν;*

ΕΡΜ. ἐλπίδες, ὦ Χάρων, καὶ δείματα καὶ ἄγνοιαι καὶ ἡδοναὶ καὶ φιλαργυρίαι καὶ ὀργαὶ καὶ μίση καὶ τὰ τοιαῦτα. τούτων δὲ ἡ ἄγνοια μὲν κάτω συναναμέμικται αὐτοῖς καὶ συμπολιτεύεταί, καὶ νὴ Δία καὶ τὸ μῖσος καὶ ἡ ὀργὴ καὶ ζηλοτυπία καὶ ἀμαθία καὶ ἀπορία καὶ φιλαργυρία· ὁ φόβος δὲ καὶ αἱ ἐλπίδες ὑπεράνω πετόμενοι ὁ μὲν ἐμπίπτων ἐκπλήττει ἐνίοτε καὶ ὑποπτήσσειν ποιεῖ, αἱ δ' ἐλπίδες ὑπὲρ κεφαλῆς αἰωρούμεναι, ὁπόταν μάλιστα οἴηταί τις ἐπιλήψεσθαι αὐτῶν, ἀναπτάμεναι οἴχονται κεχηνότας αὐτοὺς ἀπολιποῦσαι, ὅπερ καὶ τὸν Τάνταλον κάτω πάσχοντα ὁρᾷς ὑπὸ τοῦ ὕδατος. 16. ἢν δ' ἀτενίσῃς, κατόψει καὶ τὰς μοίρας ἄνω ἐπικλωθούσας ἑκάστῳ τὸν ἄτρακτον, ἀφ' οὗ ἠρτῆσθαι συμβέβηκεν ἅπαντας ἐκ λεπτῶν νημάτων. ὁρᾷς καθάπερ ἀράχνιά τινα καταβαίνοντα ἐφ' ἕκαστον ἀπὸ τῶν ἀτράκτων;

ΧΑΡ. ὁρῶ πάνυ λεπτὸν ἕκαστον νῆμα περιπεπλεγμένον γε τὰ πολλά, τοῦτο μὲν ἐκείνῳ, ἐκεῖνο δὲ ἄλλῳ.

ΕΡΜ. εἰκότως, ὦ πορθμεῦ· εἵμαρται γὰρ ἐκεῖνον μὲν ὑπὸ τούτου φονευθῆναι, τοῦτον δὲ ὑπ' ἄλλου, καὶ κληρονομῆσαί γε τοῦτον μὲν ἐκείνου, ὅτου ἂν ᾖ μικρότερον τὸ νῆμα, ἐκεῖνον δὲ αὖ τούτου· τοιόνδε γάρ τι ἡ ἐπιπλοκὴ δηλοῖ. ὁρᾷς δ' οὖν ἀπὸ λεπτοῦ κρεμαμένους ἅπαντας; καὶ οὗτος μὲν ἀνασπασθεὶς ἄνω μετέωρός ἐστι καὶ μετὰ μικρὸν καταπεσὼν ἀπορραγέντος τοῦ λίνου, ἐπειδὰν μηκέτι ἀντέχῃ πρὸς τὸ βάρος, μέγαν τὸν ψόφον ἐργάσεται, οὗτος δὲ ὀλίγον ἀπὸ γῆς αἰωρούμενος, ἢν καὶ πέσῃ, ἀψοφητὶ κείσεται, μόγις καὶ τοῖς γείτοσιν ἐξακουσθέντος τοῦ πτώματος.

ΧΑΡ. παγγέλοια ταῦτα, ὦ Ἑρμῆ.

17. ΕΡΜ. καὶ μὴν οὐδ' εἰπεῖν ἔχοις ἂν κατὰ τὴν ἀξίαν,

ὅπως ἐστὶ καταγέλαστα, ὦ Χάρων, καὶ μάλιστα αἱ ἄγαν σπουδαὶ αὐτῶν καὶ τὸ μεταξὺ τῶν ἐλπίδων οἴχεσθαι ἀναρπάστους γιγνομένους ὑπὸ τοῦ βελτίστου θανάτου. ἄγγελοι δὲ καὶ ὑπηρέται αὐτοῦ μάλα πολλοί, ὡς ὁρᾷς, ἠπίαλοι καὶ πυρετοὶ καὶ φθόαι καὶ περιπνευμονίαι καὶ ξίφη καὶ λῃστήρια καὶ κώνεια καὶ δικασταὶ καὶ τύραννοι. καὶ τούτων οὐδὲν ὅλως αὐτοὺς εἰσέρχεται, ἔστ' ἂν εὖ πράττωσιν, ὅταν δὲ σφαλῶσι, πολὺ τὸ ὀτοτοῖ καὶ αἰαῖ καὶ οἴμοι. εἰ δ' εὐθὺς ἐξ ἀρχῆς ἐνενόουν ὅτι θνητοί τ' εἰσιν αὐτοὶ καὶ ὀλίγον τοῦτον χρόνον ἐπιδημήσαντες τῷ βίῳ ἀπίασιν ὥσπερ ἐξ ὀνείρατος πάντα ὑπὲρ γῆς ἀφέντες, ἔζων τε ἂν σωφρονέστερον καὶ ἧττον ἠνιῶντο ἀποθανόντες· νῦν δὲ ἐς ἀεὶ ἐλπίσαντες χρήσεσθαι τοῖς παροῦσιν, ἐπειδὰν ἐπιστὰς ὁ ὑπηρέτης καλῇ καὶ ἀπάγῃ πεδήσας τῷ πυρετῷ ἢ τῇ φθόῃ, ἀγανακτοῦσι πρὸς τὴν ἀγωγὴν οὔποτε προσδοκήσαντες ἀποσπασθήσεσθαι αὐτῶν. ἢ τί γὰρ οὐκ ἂν ποιήσειεν ἐκεῖνος ὁ τὴν οἰκίαν σπουδῇ οἰκοδομούμενος καὶ τοὺς ἐργάτας ἐπισπέρχων, εἰ μάθοι ὅτι ἡ μὲν ἕξει τέλος αὐτῷ, ὁ δὲ ἄρτι ἐπιθεὶς τὸν ὄροφον ἄπεισι τῷ κληρονόμῳ καταλιπὼν ἀπολαύειν αὐτῆς, αὐτὸς μηδὲ δειπνήσας ἄθλιος ἐν αὐτῇ; ἐκεῖνος μὲν γὰρ ὁ χαίρων ὅτι ἄρρενα παῖδα τέτοκεν αὐτῷ ἡ γυνή, καὶ τοὺς φίλους διὰ τοῦτο ἑστιῶν καὶ τοὔνομα τοῦ πατρὸς τιθέμενος, εἰ ἠπίστατο ὡς ἑπτέτης γενόμενος ὁ παῖς τεθνήξεται, ἆρ' ἄν σοι δοκεῖ χαίρειν ἐπ' αὐτῷ γεννωμένῳ; ἀλλὰ τὸ αἴτιον, ὅτι τὸν μὲν εὐτυχοῦντα ἐπὶ τῷ παιδὶ ἐκεῖνον ὁρᾷ τὸν τοῦ ἀθλητοῦ πατέρα τοῦ Ὀλύμπια νενικηκότος, τὸν γείτονα δὲ τὸν ἐκκομίζοντα τὸ παιδίον οὐχ ὁρᾷ οὐδὲ οἶδεν ἀφ' οἵας αὐτῷ κρόκης ἐκρέματο. τοὺς μὲν γὰρ περὶ τῶν ὅρων διαφερομένους ὁρᾷς, ὅσοι εἰσί, καὶ τοὺς συναγείροντας τὰ χρήματα, εἶτα

πρὶν ἀπολαῦσαι αὐτῶν, καλουμένους ὑφ' ὧν εἶπον τῶν ἀγγέλων τε καὶ ὑπηρετῶν.

18. ΧΑΡ. ὁρῶ ταῦτα πάντα καὶ πρὸς ἐμαυτόν γε ἐννοῶ ὅ τι τὸ ἡδὺ αὐτοῖς παρὰ τὸν βίον ἢ τί ἐκεῖνό ἐστιν, οὗ στερόμενοι ἀγανακτοῦσιν. ἢν γοῦν τοὺς βασιλέας ἴδῃ τις αὐτῶν, οἵπερ εὐδαιμονέστατοι εἶναι δοκοῦσιν, ἔξω τοῦ ἀβεβαίου καὶ ὡς φῇς ἀμφιβόλου τῆς τύχης, πλείω τῶν ἡδέων τὰ ἀνιαρὰ εὑρήσει προσόντα αὐτοῖς, φόβους καὶ ταραχὰς καὶ μίση καὶ ἐπιβουλὰς καὶ ὀργὰς καὶ κολακείας· τούτοις γὰρ ἅπαντες σύνεισιν. ἐῶ πένθη καὶ νόσους καὶ πάθη ἐξ ἰσοτιμίας δηλαδὴ ἄρχοντα αὐτῶν· ὅπου δὲ τὰ τούτων πονηρά, λογίζεσθαι καιρὸς οἷα τὰ τῶν ἰδιωτῶν ἂν εἴη. 19. ἐθέλω δ' οὖν σοι, ὦ Ἑρμῆ, εἰπεῖν, ᾧτινί μοι ἐοικέναι ἔδοξαν οἱ ἄνθρωποι καὶ ὁ βίος ἅπας αὐτῶν. ἤδη ποτὲ πομφόλυγας ἐν ὕδατι ἐθεάσω ὑπὸ κρουνῷ τινι καταράττοντι ἀνισταμένας; τὰς φυσαλίδας λέγω, ἀφ' ὧν συναγείρεται ὁ ἀφρός· ἐκείνων τοίνυν τινὲς μὲν μικραί εἰσι καὶ αὐτίκα ἐκραγεῖσαι ἀπέσβησαν, αἱ δ' ἐπὶ πλέον διαρκοῦσι καὶ προσχωρουσῶν αὐταῖς τῶν ἄλλων αὗται ὑπερφυσώμεναι ἐς μέγιστον ὄγκον αἴρονται, εἶτα μέντοι κἀκεῖναι πάντως ἐξερράγησάν ποτε· οὐ γὰρ οἷόν τε ἄλλως γενέσθαι. τοῦτό ἐστιν ὁ ἀνθρώπου βίος· ἅπαντες ὑπὸ πνεύματος ἐμπεφυσημένοι οἱ μὲν μείζους, οἱ δ' ἐλάττους· καὶ οἱ μὲν ὀλιγοχρόνιον ἔχουσι καὶ ὠκύμορον τὸ φύσημα, οἱ δὲ ἅμα τῷ συστῆναι ἐπαύσαντο· πᾶσι δ' οὖν ἀπορραγῆναι ἀναγκαῖον.

ΕΡΜ. οὐδὲν χεῖρον σὺ τοῦ Ὁμήρου εἴκασας, ὦ Χάρων, ὃς φύλλοις τὸ γένος αὐτῶν ὁμοιοῖ.

20. ΧΑΡ. καὶ τοιοῦτοι ὄντες, ὦ Ἑρμῆ, ὁρᾷς οἷα ποιοῦσι καὶ ὡς φιλοτιμοῦνται πρὸς ἀλλήλους ἀρχῶν πέρι καὶ τιμῶν καὶ κτήσεων ἁμιλλώμενοι, ἅπερ ἅπαντα

καταλιπόντας αὐτοὺς δεήσει ἕνα ὀβολὸν ἔχοντας ἥκειν παρ' ἡμᾶς. βούλει οὖν, ἐπείπερ ἐφ' ὑψηλοῦ ἐσμέν, ἀναβοήσας παμμέγεθες παραινέσω αὐτοῖς ἀπέχεσθαι μὲν τῶν ματαίων πόνων, ζῆν δὲ ἀεὶ τὸν θάνατον πρὸ ὀφθαλμῶν ἔχοντας, λέγων, ὦ μάταιοι, τί ἐσπουδάκατε περὶ ταῦτα; παύσασθε κάμνοντες· οὐ γὰρ ἐς ἀεὶ βιώσεσθε· οὐδὲν τῶν ἐνταῦθα σεμνῶν ἀίδιόν ἐστιν, οὐδ' ἂν ἀπαγάγοι τις αὐτῶν τι σὺν αὐτῷ ἀποθανών, ἀλλ' ἀνάγκη τὸν μὲν γυμνὸν οἴχεσθαι, τὴν οἰκίαν δὲ καὶ τὸν ἀγρὸν καὶ τὸ χρυσίον ἀεὶ ἄλλων εἶναι καὶ μεταβάλλειν τοὺς δεσπότας. εἰ ταῦτα καὶ τὰ τοιαῦτα ἐξ ἐπηκόου ἐμβοήσαιμι αὐτοῖς, οὐκ ἂν οἴει μεγάλα ὠφεληθῆναι τὸν βίον καὶ σωφρονεστέρους ἂν γενέσθαι παρὰ πολύ;

21. ΕΡΜ. *ὦ μακάριε, οὐκ οἶσθα, ὅπως αὐτοὺς ἡ ἄγνοια καὶ ἡ ἀπάτη διατεθείκασιν, ὡς μηδ' ἂν τρυπάνῳ ἔτι διανοιχθῆναι αὐτοῖς τὰ ὦτα· τοσούτῳ κηρῷ ἔβυσαν αὐτά, οἷόν περ ὁ Ὀδυσσεὺς τοὺς ἑταίρους ἔδρασε δέει τῆς Σειρήνων ἀκροάσεως. πόθεν οὖν ἂν ἐκεῖνοι ἀκοῦσαι δυνηθεῖεν, ἢν καὶ σὺ κεκραγὼς διαρραγῇς; ὅπερ γὰρ παρ' ὑμῖν ἡ λήθη δύναται, τοῦτο ἐνταῦθα ἡ ἄγνοια ἐργάζεται. πλὴν ἀλλ' εἰσὶν αὐτῶν ὀλίγοι οὐ παραδεδεγμένοι τὸν κηρὸν ἐς τὰ ὦτα πρὸς τὴν ἀλήθειαν ἀποκλίνοντες, ὀξὺ δεδορκότες ἐς τὰ πράγματα καὶ κατεγνωκότες οἷά ἐστιν.*

ΧΑΡ. *οὐκοῦν ἐκείνοις γοῦν ἐμβοήσωμεν;*

ΕΡΜ. *περιττὸν καὶ τοῦτο, λέγειν πρὸς αὐτοὺς ἃ ἴσασιν. ὁρᾷς ὅπως ἀποσπάσαντες τῶν πολλῶν καταγελῶσι τῶν γινομένων καὶ οὐδαμῇ οὐδαμῶς ἀρέσκονται αὐτοῖς, ἀλλὰ δῆλοί εἰσι δρασμὸν ἤδη βουλεύοντες παρ' ὑμᾶς ἀπὸ τοῦ βίου; καὶ γὰρ καὶ μισοῦνται ἐλέγχοντες αὐτῶν τὰς ἀμαθίας.*

ΧΑΡ. εὖ γε, ὦ γεννάδαι· πλὴν πάνυ ὀλίγοι εἰσίν, ὦ Ἑρμῆ.

ΕΡΜ. ἱκανοὶ καὶ οὗτοι. ἀλλὰ κατίωμεν ἤδη.

22. ΧΑΡ. ἓν ἔτι ἐπόθουν, ὦ Ἑρμῆ, εἰδέναι, καί μοι δείξας αὐτὸ ἐντελῆ ἔσῃ τὴν περιήγησιν πεποιημένος, 5 τὰς ἀποθήκας τῶν σωμάτων, ἵνα κατορύττουσι, θεάσασθαι.

ΕΡΜ. ἠρία, ὦ Χάρων, καὶ τύμβους καὶ τάφους καλοῦσι τὰ τοιαῦτα. πλὴν τὰ πρὸ τῶν πόλεων ἐκεῖνα τὰ χώματα ὁρᾷς καὶ τὰς στήλας καὶ πυραμίδας; ἐκεῖνα 10 πάντα νεκροδοχεῖα καὶ σωματοφυλάκιά ἐστι.

ΧΑΡ. τί οὖν ἐκεῖνοι στεφανοῦσι τοὺς λίθους καὶ χρίουσι μύρῳ; οἱ δὲ καὶ πυρὰν νήσαντες πρὸ τῶν χωμάτων καὶ βόθρον τινὰ ὀρύξαντες καίουσί τε ταυτὶ τὰ πολυτελῆ δεῖπνα καὶ ἐς τὰ ὀρύγματα οἶνον καὶ μελίκρατον, 15 ὡς γοῦν εἰκάσαι, ἐκχέουσιν;

ΕΡΜ. οὐκ οἶδα, ὦ πορθμεῦ, τί ταῦτα πρὸς τοὺς ἐν Ἅιδου· πεπιστεύκασι δ' οὖν τὰς ψυχὰς ἀναπεμπομένας κάτωθεν δειπνεῖν μὲν ὡς οἷόν τε περιπετομένας τὴν κνῖσαν καὶ τὸν καπνόν, πίνειν δὲ ἀπὸ τοῦ βόθρου τὸ 20 μελίκρατον.

ΧΑΡ. ἐκείνους ἔτι πίνειν ἢ ἐσθίειν, ὧν τὰ κρανία ξηρότατα; καίτοι γελοῖός εἰμι σοὶ λέγων ταῦτα ὁσημέραι κατάγοντι αὐτούς. οἶσθα οὖν, εἰ δύναιντ' ἂν ἔτι ἀνελθεῖν ἅπαξ ὑποχθόνιοι γενόμενοι. ἐπεί τοι καὶ παγγέλοι' ἄν, 25 ὦ Ἑρμῆ, ἔπασχες, οὐκ ὀλίγα πράγματ' ἔχων, εἰ ἔδει μὴ κατάγειν μόνον αὐτούς, ἀλλὰ καὶ αὖθις ἀνάγειν πιομένους. ὦ μάταιοι τῆς ἀνοίας, οὐκ εἰδότες ἡλίκοις ὅροις διακέκριται τὰ νεκρῶν καὶ τὰ ζώντων πράγματα καὶ οἷα τὰ παρ' ἡμῖν ἐστί, καὶ ὅτι 30

κάτθαν' ὁμῶς ὅ τ' ἄτυμβος ἀνὴρ ὅς τ' ἔλλαχε τύμβου,
ἐν δὲ ἰῇ τιμῇ Ἶρος κρείων τ' Ἀγαμέμνων·
Θερσίτῃ δ' ἶσος Θέτιδος παῖς ηὐκόμοιο.
πάντες δ' εἰσὶν ὁμῶς νεκύων ἀμενηνὰ κάρηνα,
γυμνοί τε ξηροί τε κατ' ἀσφοδελὸν λειμῶνα.

23. ΕΡΜ. Ἡράκλεις ὡς πολὺν τὸν Ὅμηρον ἐπαντλεῖς. ἀλλ' ἐπείπερ ἀνέμνησάς με, ἐθέλω σοι δεῖξαι τὸν τοῦ Ἀχιλλέως τάφον. ὁρᾷς τὸν ἐπὶ τῇ θαλάττῃ; Σίγειον μὲν ἐκεῖνό ἐστι τὸ Τρωϊκόν· ἀντικρὺ δὲ ὁ Αἴας τέθαπται ἐν τῷ Ῥοιτείῳ.

ΧΑΡ. οὐ μεγάλοι, ὦ Ἑρμῆ, οἱ τάφοι. τας πόλεις δὲ τὰς ἐπισήμους δεῖξόν μοι ἤδη, ἃς κάτω ἀκούομεν, τὴν Νίνον τὴν Σαρδαναπάλλου καὶ Βαβυλῶνα καὶ Μυκήνας καὶ Κλεωνὰς καὶ τὴν Ἴλιον αὐτήν· πολλοὺς γοῦν μέμνημαι διαπορθμεύσας ἐκεῖθεν, ὡς δέκα ὅλων ἐτῶν μὴ νεωλκῆσαι μηδὲ διαψῦξαι τὸ σκαφίδιον.

ΕΡΜ. ἡ Νίνος μέν, ὦ πορθμεῦ, ἀπόλωλεν ἤδη καὶ οὐδὲ ἴχνος ἔτι λοιπὸν αὐτῆς, οὐδ' ἂν εἴποις ὅπου ποτ' ἦν· ἡ Βαβυλὼν δέ σοι ἐκείνη ἐστὶν ἡ εὔπυργος, ἡ τὸν μέγαν περίβολον, οὐ μετὰ πολὺ καὶ αὐτὴ ζητηθησομένη ὥσπερ ἡ Νίνος· Μυκήνας δὲ καὶ Κλεωνὰς αἰσχύνομαι δεῖξαί σοι, καὶ μάλιστα τὸ Ἴλιον. ἀποπνίξεις γὰρ εὖ οἶδ' ὅτι τὸν Ὅμηρον κατελθὼν ἐπὶ τῇ μεγαληγορίᾳ τῶν ἐπῶν. πλὴν ἀλλὰ πάλαι μὲν ἦσαν εὐδαίμονες, νῦν δὲ τεθνᾶσι καὶ αὐταί· ἀποθνήσκουσι γάρ, ὦ πορθμεῦ, καὶ πόλεις ὥσπερ ἄνθρωποι, καὶ τὸ παραδοξότατον, καὶ ποταμοὶ ὅλοι· Ἰνάχου γοῦν οὐδὲ τάφρος ἔτι ἐν Ἄργει καταλείπεται.

ΧΑΡ. παπαῖ τῶν ἐπαίνων, Ὅμηρε, καὶ τῶν ὀνομάτων, Ἴλιος ἱρὴ καὶ εὐρυάγυια καὶ ἐϋκτίμεναι Κλεωναί.

24. ἀλλὰ μεταξὺ λόγων τίνες ἐκεῖνοί εἰσιν οἱ πολεμοῦντες ἢ ὑπὲρ τίνος ἀλλήλους φονεύουσιν;

ΕΡΜ. Ἀργείους ὁρᾷς, ὦ Χάρων, καὶ Λακεδαιμονίους καὶ τὸν ἡμιθνῆτα ἐκεῖνον Ὀθρυάδην στρατηγὸν τὸν ἐπιγράφοντα τὸ τρόπαιον τῷ αὐτοῦ αἵματι. 5

ΧΑΡ. ὑπὲρ τίνος δ' αὐτοῖς, ὦ Ἑρμῆ, ὁ πόλεμος;

ΕΡΜ. ὑπὲρ τοῦ πεδίου αὐτοῦ, ἐν ᾧ μάχονται.

ΧΑΡ. ὦ τῆς ἀνοίας, οἵ γε οὐκ ἴσασιν ὅτι, κἂν ὅλην τὴν Πελοπόννησον ἕκαστος αὐτῶν κτήσωνται, μόγις ἂν ποδιαῖον λάβοιεν τόπον παρὰ τοῦ Αἰακοῦ· τὸ δὲ πεδίον 10 τοῦτο ἄλλοτε ἄλλοι γεωργήσουσι πολλάκις ἐκ βάθρων τὸ τρόπαιον ἀνασπάσαντες τῷ ἀρότρῳ.

ΕΡΜ. οὕτω μὲν ταῦτα ἔσται· ἡμεῖς δὲ καταβάντες ἤδη καὶ κατὰ χώραν εὐθετίσαντες αὖθις τὰ ὄρη ἀπαλλαττώμεθα, ἐγὼ μὲν καθ' ἃ ἐστάλην, σὺ δὲ ἐπὶ τὸ πορθ- 15 μεῖον· ἥξω δέ σοι καὶ αὐτὸς μετ' ὀλίγον νεκροστολῶν.

ΧΑΡ. εὖ γε ἐποίησας, ὦ Ἑρμῆ· εὐεργέτης ἐς ἀεὶ ἀναγεγράψῃ. ὠνάμην τι διὰ σὲ τῆς ἀποδημίας.—οἷά ἐστι τὰ τῶν κακοδαιμόνων ἀνθρώπων πράγματα. βασιλεῖς, πλίνθοι χρυσαῖ, ἑκατόμβαι, μάχαι· Χάρωνος δὲ 20 οὐδεὶς λόγος.

ΑΛΙΕΥΣ ΙΙ ΑΝΑΒΙΟΥΝΤΕΣ.

1. ΣΩΚΡΑΤΗΣ. Βάλλε βάλλε τὸν κατάρατον ἀφθόνοις τοῖς λίθοις, ἐπίβαλλε τῶν βώλων, προσεπίβαλλε καὶ τῶν ὀστράκων, παῖε τοῖς ξύλοις τὸν ἁλιτήριον, ὅρα μὴ διαφύγῃ· καὶ σύ, ὦ Πλάτων, βάλλε· καὶ σύ, ὦ Χρύσιππε, καὶ σὺ δέ. πάντες ἅμα συνασπίσωμεν ἐπ' αὐτόν,

ὡς πήρη πήρῃφιν ἀρήγῃ, βάκτρα δὲ βάκτροις.

κοινὸς γὰρ πολέμιος, καὶ οὐκ ἔστιν ἡμῶν ὅντινα οὐχ ὕβρικε. σὺ δέ, ὦ Διόγενες, εἴ ποτε καὶ ἄλλοτε, χρῶ τῷ ξύλῳ, μηδὲ ἀνῇς· διδότω τὴν ἀξίαν βλάσφημος ὤν. τί τοῦτο; κεκμήκατε, ὦ Ἐπίκουρε καὶ Ἀρίστιππε; καὶ μὴν οὐκ ἐχρῆν.

ἀνέρες ἔστε, σοφοί, μνήσασθε δὲ θούριδος ὀργῆς.

2. Ἀριστότελες, ἐπισπούδασον ἔτι θᾶττον. εὖ ἔχει· ἐάλωκε τὸ θηρίον· εἰλήφαμέν σε, ὦ μιαρέ· εἴσῃ γοῦν αὐτίκα οὕστινας ὄντας ἡμᾶς ἐκακηγόρεις. τῷ τρόπῳ δέ τις αὐτὸν καὶ μετέλθῃ; ποικίλον γάρ τινα ἐπινοῶμεν θάνατον κατ' αὐτοῦ πᾶσιν ἡμῖν ἐξαρκέσαι δυνάμενον· καθ' ἕκαστον γοῦν ἑπτάκις δίκαιός ἐστιν ἡμῖν ἀπολωλέναι.

ΦΙΛΟΣΟΦΟΣ Α. ἐμοὶ μὲν ἀνασκολοπισθῆναι δοκεῖ αὐτόν.

ΦΙΛ. Β. νὴ Δία, μαστιγωθέντα γε πρότερον.

ΦΙΛ. Γ. τοὺς ὀφθαλμοὺς ἐκκεκόφθω.

ΦΙΛ. Δ. *τὴν γλῶτταν αὐτὴν ἐπὶ πολὺ πρότερον ἀποτετμήσθω.*

ΣΩΚ. *σοὶ δὲ τί, Ἐμπεδόκλεις, δοκεῖ;*

ΕΜΠ. *ἐς τοὺς κρατῆρας ἐμπεσεῖν αὐτόν, ὡς μάθῃ μὴ λοιδορεῖσθαι τοῖς κρείττοσι.* 5

ΠΛΑΤ. *καὶ μὴν ἄριστον ἦν καθάπερ τινὰ Πενθέα ἢ Ὀρφέα*

λακιστὸν ἐν πέτραισιν εὑρέσθαι μόρον,

ἵν' ἂν καὶ τὸ μέρος αὐτοῦ ἕκαστος ἔχων ἀπηλλάττετο καὶ— 10

3. ΛΟΥΚ. *μηδαμῶς· ἀλλὰ πρὸς ἱκεσίου φείσασθέ μου.*

ΣΩΚ. *ἄραρεν· οὐκ ἂν ἀφεθείης ἔτι. ὁρᾷς δὲ δὴ καὶ τὸν Ὅμηρον ἅ φησιν,*

ὡς οὐκ ἔστι λέουσι καὶ ἀνδράσιν ὅρκια πιστά; 15

ΛΟΥΚ. *καὶ μὴν καθ' Ὅμηρον ὑμᾶς καὶ αὐτὸς ἱκετεύσω· αἰδέσεσθε γὰρ ἴσως τὰ ἔπη καὶ οὐ παρόψεσθε ῥαψῳδήσαντά με·*

ζωγρεῖτ' οὐ κακὸν ἄνδρα καὶ ἄξια δέχθε ἄποινα,

χαλκόν τε χρυσόν τε, τὰ δὴ φιλέουσι σοφοί περ. 20

ΠΛΑΤ. *ἀλλ' οὐδὲ ἡμεῖς ἀπορήσομεν πρὸς σὲ Ὁμηρικῆς ἀντιλογίας. ἄκουε γοῦν·*

μὴ δή μοι φύξιν γε, κακηγόρε, βάλλεο θυμῷ

χρυσόν περ λέξας, ἐπεὶ ἵκεο χεῖρας ἐς ἁμάς.

ΛΟΥΚ. *οἴμοι τῶν κακῶν. ὁ μὲν Ὅμηρος ἡμῖν* 25 *ἄπρακτος, ἡ μεγίστη ἐλπίς. ἐπὶ τὸν Εὐριπίδην δή μοι καταφευκτέον· τάχα γὰρ ἂν ἐκεῖνος σώσειέ με.*

μὴ κτεῖνε· τὸν ἱκέτην γὰρ οὐ θέμις κτανεῖν.

ΠΛΑΤ. *τί δέ; οὐχὶ κἀκεῖνα Εὐριπίδου ἐστίν,*

οὐ δεινὰ πάσχειν δεινὰ τοὺς εἰργασμένους; 30

ΛΟΥΚ. *νῦν οὖν ἕκατι ῥημάτων κτενεῖτέ με;*

ΠΛΑΤ. νὴ Δία· φησὶ γοῦν ἐκεῖνος αὐτός,

ἀχαλίνων στομάτων
ἀνόμου τ' ἀφροσύνας
τὸ τέλος δυστυχία.

4. ΛΟΥΚ. οὐκοῦν ἐπεὶ δέδοκται πάντως ἀποκτιννύναι καὶ οὐδεμία μηχανὴ τὸ διαφυγεῖν με, φέρε, τοῦτο γοῦν εἴπατέ μοι, οἵτινες ὄντες ἢ τί πεπονθότες ἀνήκεστον πρὸς ἡμῶν ἀμείλικτα ὀργίζεσθε καὶ ἐπὶ θανάτῳ συνειλήφατέ με;

ΠΛΑΤ. ἅτινα μὲν εἴργασαι ἡμᾶς τὰ δεινά, σεαυτὸν ἐρώτα, ὦ κάκιστε, καὶ τοὺς καλοὺς ἐκείνους σου λόγους, ἐν οἷς φιλοσοφίαν τε αὐτὴν κακῶς ἠγόρευες καὶ ἐς ἡμᾶς ὕβριζες ὥσπερ ἐξ ἀγορᾶς ἀποκηρύττων σοφοὺς ἄνδρας, καὶ τὸ μέγιστον, ἐλευθέρους· ἐφ' οἷς ἀγανακτήσαντες ἀνεληλύθαμεν ἐπὶ σὲ παραιτησάμενοι πρὸς ὀλίγον τὸν Αἵδην, Χρύσιππος οὑτοσὶ καὶ Ἐπίκουρος καὶ Πλάτων ἐγὼ καὶ Ἀριστοτέλης ἐκεινοσὶ καὶ ὁ σιωπῶν οὗτος Πυθαγόρας καὶ ὁ Διογένης καὶ ἅπαντες ὅσους διέσυρες ἐν τοῖς λόγοις.

5. ΛΟΥΚ. ἀνέπνευσα· οὐ γὰρ ἀποκτενεῖτέ με, ἣν μάθητε ὁποῖος ἐγὼ περὶ ὑμᾶς ἐγενόμην· ὥστε ἀπορρίψατε τοὺς λίθους. μᾶλλον δὲ φυλάττετε· χρήσεσθε γὰρ αὐτοῖς κατὰ τῶν ἀξίων.

ΠΛΑΤ. ληρεῖς. σὲ δὲ τήμερον χρὴ ἀπολωλέναι, καὶ ἤδη γε

λαΐνον ἔσσο χιτῶνα κακῶν ἕνεχ' ὅσσα ἔοργας.

ΛΟΥΚ. καὶ μήν, ὦ ἄριστοι, ὃν ἐχρῆν μόνον ἐξ ἁπάντων ἐπαινεῖν οἰκεῖόν τε ὑμῖν ὄντα καὶ εὔνουν καὶ ὁμογνώμονα καί, εἰ μὴ φορτικὸν εἰπεῖν, κηδεμόνα τῶν ἐπιτηδευμάτων, εὖ ἴστε ἀποκτενοῦντες, ἣν ἐμὲ ἀποκτείνητε τοσαῦτα ὑπὲρ ὑμῶν πεποιηκότα. ὁρᾶτε οὖν

μὴ τὸ τῶν νῦν φιλοσόφων αὐτοὶ ποιεῖτε, ἀχάριστοι καὶ ὀργίλοι καὶ ἀγνώμονες φαινόμενοι πρὸς ἄνδρα εὐεργέτην.

ΠΛΑΤ. ὦ τῆς ἀναισχυντίας. καὶ χάριν σοι τῆς κακηγορίας προσοφείλομεν; οὕτως ὡς ἀνδραπόδοις ἀληθῶς οἴει διαλέγεσθαι καὶ εὐεργεσίαν καταλογῇ πρὸς ἡμᾶς ἐπὶ τῇ τοσαύτῃ ὕβρει καὶ παροινίᾳ τῶν λόγων; 5

6. ΛΟΥΚ. ποῦ γὰρ ἐγὼ ὑμᾶς ἢ πότε ὕβρικα, ὃς ἀεὶ φιλοσοφίαν τε θαυμάζων διατετέλεκα καὶ ὑμᾶς αὐτοὺς ὑπερεπαινῶν καὶ τοῖς λόγοις οὓς καταλελοίπατε ὁμιλῶν; αὐτὰ γοῦν ἅ φημι ταῦτα, πόθεν ἄλλοθεν ἢ παρ' ὑμῶν λαβὼν καὶ κατὰ τὴν μέλιτταν ἀπανθισάμενος ἐπιδείκνυμαι τοῖς ἀνθρώποις; οἱ δὲ ἐπαινοῦσι καὶ γνωρίζουσιν ἕκαστον τὸ ἄνθος ὅθεν καὶ παρ' ὅτου καὶ ὅπως ἀνελεξάμην, καὶ λόγῳ μὲν ἐμὲ ζηλοῦσι τῆς ἀνθολογίας, τὸ δ' ἀληθὲς ὑμᾶς καὶ τὸν λειμῶνα τὸν ὑμέτερον, οἳ τοιαῦτα ἐξηνθήκατε ποικίλα καὶ πολυειδῆ τὰς βαφάς, εἴ τις ἀναλέξασθαί γε αὐτὰ ἐπίσταιτο καὶ ἀναπλέξαι καὶ ἁρμόσαι, ὡς μὴ ἀπᾴδειν θάτερον θατέρου. ἔσθ' ὅστις οὖν ταῦτα εὖ πεπονθὼς παρ' ὑμῶν κακῶς ἂν εἰπεῖν ἐπιχειρήσειεν εὐεργέτας ἄνδρας, ἀφ' ὧν ἤδη τις εἶναι ἔδοξεν; ἐκτὸς εἰ μὴ κατὰ τὸν Θάμυριν ἢ τὸν Εὔρυτον εἴη τὴν φύσιν, ὡς ταῖς Μούσαις ἀντᾴδειν, παρ' ὧν εἰλήφει τὴν ᾠδήν, ἢ τῷ Ἀπόλλωνι ἐριδαίνειν ἐναντία τοξεύων, καὶ ταῦτα δοτῆρι ὄντι τῆς τοξικῆς. 10 15 20 25

7. ΠΛΑΤ. τοῦτο μέν, ὦ γενναῖε, κατὰ τοὺς ῥήτορας εἴρηταί σοι· ἐναντιώτατον γοῦν ἐστί σοι τῷ πράγματι καὶ χαλεπωτέραν σου ἐπιδείκνυσι τὴν τόλμαν, εἴ γε τῇ ἀδικίᾳ καὶ ἀχαριστίᾳ πρόσεστιν, ὃς παρ' ἡμῶν τὰ τοξεύματα, ὡς φής, λαβὼν καθ' ἡμῶν ἐτόξευες, ἕνα τοῦτον ὑποθέμενος τὸν σκοπόν, ἅπαντας ἡμᾶς ἀγορεύειν κακῶς. 30

τοιαῦτα παρὰ σοῦ ἀπειλήφαμεν ἀνθ' ὧν σοι τὸν λειμῶνα ἐκεῖνον ἀναπετάσαντες οὐκ ἐκωλύσαμεν δρέπεσθαι καὶ τὸ προκόλπιον ἐμπλησάμενον ἀπελθεῖν· ὥστε διά γε τοῦτο δίκαιος εἶ ἀποθανεῖν.

5 8. ΛΟΥΚ. ὁρᾶτε; πρὸς ὀργὴν ἀκούετε καὶ οὐδὲν τῶν δικαίων προσίεσθε. καίτοι οὐκ ἂν ᾠήθην ποτὲ ὡς ὀργὴ Πλάτωνος ἢ Χρυσίππου ἢ Ἀριστοτέλους ἢ τῶν ἄλλων ὑμῶν καθίκοιτο ἄν, ἀλλά μοι ἐδοκεῖτε μόνοι δὴ πόρρω εἶναι τοῦ τοιούτου. πλὴν ἀλλὰ μὴ ἄκριτόν γε, ὦ 10 θαυμάσιοι, μηδὲ πρὸ δίκης ἀποκτείνητέ με· ὑμέτερον γοῦν καὶ τοῦτο ἦν, μὴ βίᾳ μηδὲ κατὰ τὸ ἰσχυρότερον πολιτεύεσθαι, δίκῃ δὲ τὰ διάφορα διαλύεσθαι διδόντας λόγον καὶ δεχομένους ἐν τῷ μέρει. ὥστε δικαστὴν ἑλόμενοι κατηγορήσατε μὲν ὑμεῖς ἢ ἅμα πάντες ἢ ὅντινα 15 ἂν χειροτονήσητε ὑπὲρ ἁπάντων, ἐγὼ δὲ ἀπολογήσομαι πρὸς τὰ ἐγκλήματα, καὶ ἢν μὲν ἀδικῶν φαίνωμαι καὶ τοῦτο περὶ ἐμοῦ γνῷ τὸ δικαστήριον, ὑφέξω δηλαδὴ τὴν ἀξίαν, ὑμεῖς δὲ βίαιον οὐδὲν τολμήσετε· ἢν δὲ τὰς εὐθύνας ὑποσχὼν καθαρὸς ὑμῖν καὶ ἀνεπίληπτος εὑρί- 20 σκωμαι, ἀφήσουσί με οἱ δικασταί, ὑμεῖς δὲ ἐς τοὺς ἐξαπατήσαντας ὑμᾶς καὶ παροξύναντας καθ' ἡμῶν τὴν ὀργὴν τρέψατε.

9. ΠΛΑΤ. τοῦτ' ἐκεῖνο, ἐς πεδίον τὸν ἵππον, ὡς παρακρουσάμενος τοὺς δικαστὰς ἀπέλθῃς· φασὶ γοῦν 25 ῥήτορά σε καὶ δικανικόν τινα εἶναι καὶ πανοῦργον ἐν τοῖς λόγοις. τίνα δὲ καὶ δικαστὴν ἐθέλεις γενέσθαι, ὅντινα μὴ σὺ δωροδοκήσας, οἷα πολλὰ ποιεῖτε, ἄδικα πείσεις ὑπὲρ σοῦ ψηφίσασθαι;

ΛΟΥΚ. θαρρεῖτε τούτου γε ἕνεκα· οὐδένα τοιοῦτον 30 διαιτητὴν ὕποπτον ἢ ἀμφίβολον ἀξιώσαιμ' ἂν γενέσθαι καὶ ὅστις ἀποδώσεταί μοι τὴν ψῆφον. ὁρᾶτε γοῦν, τὴν

φιλοσοφίαν αὐτὴν μεθ' ὑμῶν δικάστριαν ποιοῦμαι ἔγωγε.

ΠΛΑΤ. καὶ τίς ἂν κατηγορήσειεν, εἴ γε ἡμεῖς δικάσομεν;

ΛΟΥΚ. οἱ αὐτοὶ κατηγορεῖτε καὶ δικάζετε· οὐδὲν 5 οὐδὲ τοῦτο δέδια. τοσοῦτον ὑπερφέρω τοῖς δικαίοις καὶ ἐκ περιουσίας ἀπολογήσασθαι ὑπολαμβάνω.

10. ΠΛΑΤ. τί ποιῶμεν, ὦ Πυθαγόρα καὶ Σώκρατες; ἔοικε γὰρ οὐκ ἄλογα ὁ ἀνὴρ προκαλεῖσθαι, δικάζεσθαι ἀξιῶν. 10

ΣΩΚ. τί δ' ἄλλο ἢ βαδίζωμεν ἐπὶ τὸ δικαστήριον καὶ τὴν φιλοσοφίαν παραλαβόντες ἀκούσωμεν ὅ τι καὶ ἀπολογήσεται· τὸ πρὸ δίκης γὰρ οὐχ ἡμέτερον, ἀλλὰ δεινῶς ἰδιωτικόν, ὀργίλων τινῶν ἀνθρώπων καὶ τὸ δίκαιον ἐν τῇ χειρὶ τιθεμένων. παρέξομεν οὖν ἀφορμὰς 15 τοῖς κακηγορεῖν ἐθέλουσι καταλεύσαντες ἄνδρα μηδὲ ἀπολογησάμενον ὑπὲρ ἑαυτοῦ, καὶ ταῦτα δικαιοσύνῃ χαίρειν αὐτοὶ λέγοντες. ἢ τί ἂν εἴποιμεν Ἀνύτου πέρι καὶ Μελήτου, τῶν ἐμοῦ κατηγορησάντων, ἢ τῶν τότε δικαστῶν, εἰ οὗτος τεθνήξεται μηδὲ τὸ παράπαν ὕδατος 20 μεταλαβών;

ΠΛΑΤ. ἄριστα παραινεῖς, ὦ Σώκρατες· ὥστε ἀπίωμεν ἐπὶ τὴν φιλοσοφίαν· ἡ δὲ δικασάτω, καὶ ἡμεῖς ἀγαπήσομεν οἷς ἂν ἐκείνη διαγνῷ.

11. ΛΟΥΚ. εὖ γε, ὦ σοφώτατοι, ἀμείνω ταῦτα καὶ 25 νομιμώτερα. τοὺς μέντοι λίθους φυλάττετε, ὡς ἔφην· δεήσει γὰρ αὐτῶν μικρὸν ὕστερον ἐν τῷ δικαστηρίῳ. ποῦ δὲ τὴν φιλοσοφίαν εὕροι τις ἄν; οὐ γὰρ οἶδα ἔνθα οἰκεῖ· καίτοι πολὺν ἐπλανήθην χρόνον ἀναζητῶν τὴν οἰκίαν, ὡς συγγενοίμην αὐτῇ. εἶτα ἐντυγχάνων ἄν τισι τριβώνια 30 περιβεβλημένοις καὶ πώγωνας βαθεῖς καθειμένοις παρ'

αὐτῆς ἐκείνης ἥκειν φάσκουσιν, οἰόμενος εἰδέναι αὐτοὺς ἀνηρώτων· οἱ δὲ πολὺ μᾶλλον ἐμοῦ ἀγνοοῦντες ἢ οὐδ' ὅλως ἀπεκρίνοντό μοι, ὡς μὴ ἐλέγχοιντο οὐκ εἰδότες, ἢ ἄλλην θύραν ἀντ' ἄλλης ἐπεδείκνυον. οὐδέπω γοῦν καὶ τήμερον ἐξευρεῖν δεδύνημαι τὴν οἰκίαν. 12. πολλάκις δὲ αὐτὸς εἰκάσας ἢ ξεναγήσαντός τινος ἧκον ἂν ἐπί τινας θύρας βεβαίως ἐλπίσας τότε γοῦν εὑρηκέναι, τεκμαιρόμενος τῷ πλήθει τῶν ἐσιόντων καὶ ἐξιόντων, ἁπάντων καὶ τὰ σχήματα εὐσταλῶν καὶ φροντιστικῶν τὴν πρόσοψιν· μετὰ τούτων οὖν συμπαραβυσθεὶς καὶ αὐτὸς ἐσῆλθον. εἶτα ἑώρων γύναιόν τι οὐχ ἁπλοϊκόν, εἰ καὶ ὅτι μάλιστα ἐς τὸ ἀφελὲς καὶ ἀκόσμητον ἑαυτὴν ἐρρύθμιζεν, ἀλλὰ κατεφάνη μοι αὐτίκα οὐδὲ τὸ ἄνετον δοκοῦν τῆς κόμης ἀκαλλώπιστον ἐῶσα οὐδὲ τοῦ ἱματίου τὴν ἀναβολὴν ἀνεπιτηδεύτως περιστέλλουσα· πρόδηλος δὲ ἦν κοσμουμένη αὐτοῖς καὶ πρὸς εὐπρέπειαν τῷ ἀθεραπεύτῳ δοκοῦντι προσχρωμένη. ὑπεφαίνετο δέ τι καὶ ψιμύθιον καὶ φῦκος καὶ τὰ ῥήματα πάντα ἑταιρικά. καὶ ἐπαινουμένη ὑπὸ τῶν ἐραστῶν ἐς κάλλος ἔχαιρε, καὶ εἰ δοίη τις, προχείρως ἐδέχετο, καὶ τοὺς πλουσιωτέρους ἂν παρακαθισαμένη πλησίον τοὺς πένητας τῶν ἐραστῶν οὐδὲ προσέβλεπε. πολλάκις δὲ καὶ γυμνωθείσης αὐτῆς κατὰ τὸ ἀκούσιον ἑώρων περιδέραια χρυσᾶ τῶν κλοιῶν παχύτερα. ταῦτα ἰδὼν ἐπὶ πόδας αὖ εὐθὺς ἀνέστρεφον οἰκτείρας δηλαδὴ τοὺς κακοδαίμονας ἐκείνους οὐ τῆς ῥινὸς ἀλλὰ τοῦ πώγωνος ἑλκομένους πρὸς αὐτῆς καὶ κατὰ τὸν Ἰξίονα εἰδώλῳ ἀντὶ τῆς Ἥρας συνόντας.

13. ΠΛΑΤ. τοῦτο μὲν ὀρθῶς ἔλεξας· οὐδὲ γὰρ πρόδηλος οὐδὲ πᾶσι γνώριμος ἡ θύρα. πλὴν ἀλλ' οὐδὲν δεήσει βαδίζειν ἐπὶ τὴν οἰκίαν· ἐνταῦθα γὰρ ἐν Κεραμεικῷ ὑπομενοῦμεν αὐτήν· ἡ δὲ ἤδη που ἀφίξεται ἐπανιοῦσα

ἐξ Ἀκαδημείας, ὡς περιπατήσειε καὶ ἐν τῇ ποικίλῃ· τοῦτο ὁσημέραι ποιεῖν ἔθος αὐτῇ· μᾶλλον δὲ ἤδη προσέρχεται. ὁρᾷς τὴν κόσμιον, τὴν ἀπὸ τοῦ σχήματος, τὴν προσηνῆ τὸ βλέμμα, τὴν ἐπὶ συννοίᾳ ἠρέμα βαδίζουσαν; 5

ΛΟΥΚ. πολλὰς ὁμοίας ὁρῶ τό τε σχῆμα καὶ τὸ βάδισμα καὶ τὴν ἀναβολήν. καίτοι μία πάντως ἥ γε ἀληθὴς φιλοσοφία ἐστὶν ἐν αὐταῖς.

ΠΛΑΤ. εὖ λέγεις. ἀλλὰ δηλώσει ἥτις ἐστὶ φθεγξαμένη μόνον. 10

14. ΦΙΛ. παπαῖ· τί Πλάτων καὶ Χρύσιππος ἄνω καὶ Ἀριστοτέλης καὶ οἱ ἄλλοι πάντες, αὐτὰ δὴ τὰ κεφάλαιά μου τῶν μαθημάτων; τί αὖθις ἐς τὸν βίον; ἆρά τε ὑμᾶς ἐλύπει τῶν κάτω; ὀργιζομένοις γοῦν ἐοίκατε. καὶ τίνα τοῦτον συλλαβόντες ἄγετε; ἦ που τυμβωρύχος τις 15 ἢ ἀνδροφόνος ἢ ἱερόσυλός ἐστι.

ΠΛΑΤ. νὴ Δί', ὦ φιλοσοφία, πάντων γε ἱεροσύλων ἀσεβέστατος, ὃς τὴν ἱερωτάτην σὲ κακῶς ἀγορεύειν ἐπεχείρησε καὶ ἡμᾶς ἅπαντας, ὁπόσοι τι παρὰ σοῦ μαθόντες τοῖς μεθ' ἡμᾶς καταλελοίπαμεν. 20

ΦΙΛ. εἶτα ἠγανακτήσατε λοιδορησαμένου τινός, καὶ ταῦτα εἰδότες ἐμέ, οἷα πρὸς τῆς κωμῳδίας ἀκούουσα ἐν τοῖς διονυσίοις ὅμως φίλην τε αὐτὴν ἤγημαι καὶ οὔτε ἐδικασάμην οὔτε ἠτιασάμην προσελθοῦσα, ἐφίημι δὲ παίζειν τὰ εἰκότα καὶ τὰ συνήθη τῇ ἑορτῇ; οἶδα γὰρ 25 ὡς οὐκ ἄν τι ὑπὸ σκώμματος χεῖρον γένοιτο, ἀλλὰ τοὐναντίον ὅπερ ἂν ᾖ καλόν, ὥσπερ τὸ χρυσίον ἀποσμώμενον τοῖς κόμμασι λαμπρότερον ἀποστίλβει καὶ φανερώτερον γίνεται. ὑμεῖς δ' οὐκ οἶδ' ὅπως ὀργίλοι καὶ ἀγανακτικοὶ γεγόνατε. τί δ' οὖν αὐτὸν ἄγχετε; 30

ΠΛΑΤ. μίαν ἡμέραν ταύτην παραιτησάμενοι ἥκο-

μεν ἐπ' αὐτόν, ὡς ὑπόσχῃ τὴν ἀξίαν ὧν δέδρακε· φῆμαι γὰρ ἡμῖν διήγγελλον οἷα ἔλεγεν ἐπιὼν ἐς τὰ πλήθη καθ' ἡμῶν.

15. ΦΙΛ. εἶτα πρὸ δίκης οὐδὲ ἀπολογησάμενον ἀπο-
5 κτενεῖτε; δῆλος γοῦν ἐστιν εἰπεῖν τι θέλων.

ΠΛΑΤ. οὔκ, ἀλλ' ἐπὶ σὲ τὸ πᾶν ἀνεβαλόμεθα. καὶ σοὶ ἂν δοκῇ τοῦτο, ποιήσῃ τέλος τῆς δίκης.

ΦΙΛ. τί φὴς σύ;

ΛΟΥΚ. τοῦτο αὐτό, ὦ δέσποινα φιλοσοφία, ἥπερ
10 καὶ μόνη τἀληθὲς ἂν εὑρεῖν δύναιο· μόγις γοῦν εὑρόμην πολλὰ ἱκετεύσας τὸ σοὶ φυλαχθῆναι τὴν δίκην.

ΠΛΑΤ. νῦν, ὦ κατάρατε, δέσποιναν αὐτὴν καλεῖς; πρῴην δὲ τὸ ἀτιμότατον φιλοσοφίαν ἀπέφαινες ἐν τοσούτῳ θεάτρῳ ἀποκηρύττων κατὰ μέρη δύ' ὀβολῶν
15 ἕκαστον εἶδος αὐτῆς τῶν λόγων.

ΦΙΛ. ὁρᾶτε μὴ οὐ φιλοσοφίαν οὗτός γε, ἀλλὰ γόητας ἄνδρας ἐπὶ τῷ ἡμετέρῳ ὀνόματι πολλὰ καὶ μιαρὰ πράττοντας ἠγόρευσε κακῶς.

ΠΛΑΤ. εἴσῃ αὐτίκα, ἢν ἐθέλῃς ἀπολογουμένου
20 ἀκούειν μόνον.

ΦΙΛ. ἀπίωμεν ἐπ' Ἄρειον πάγον, μᾶλλον δὲ ἐς τὴν ἀκρόπολιν αὐτήν, ὡς ἂν ἐκ περιωπῆς ἅμα καταφανῆ πάντα εἴη τὰ ἐν τῇ πόλει. 16. ὑμεῖς δέ, ὦ φίλαι, ἐν τῇ ποικίλῃ τέως περιπατήσατε· ἥξω γὰρ ὑμῖν ἐκδικάσασα
25 τὴν δίκην.

ΛΟΥΚ. τίνες δέ εἰσιν, ὦ φιλοσοφία; πάνυ γάρ μοι κόσμιαι καὶ αὐταὶ δοκοῦσιν.

ΦΙΛ. ἀρετὴ μὲν ἡ ἀνδρώδης αὕτη, σωφροσύνη δὲ ἐκείνη καὶ δικαιοσύνη παρ' αὐτήν. ἡ προηγουμένη δὲ
30 παιδεία, ἡ ἀμυδρὰ δὲ καὶ ἀσαφὴς τὸ χρῶμα ἡ ἀλήθειά ἐστιν.

ΛΟΥΚ. οὐχ ἑρῶ ἥντινα καὶ λέγεις.

ΦΙΛ. τὴν ἀκαλλώπιστον ἐκείνην οὐχ ὁρᾷς, τὴν γυμνήν, τὴν ὑποφεύγουσαν ἀεὶ καὶ διολισθάνουσαν;

ΛΟΥΚ. ὁρῶ νῦν μόγις. ἀλλὰ τί οὐχὶ καὶ ταύτας ἄγεις, ὡς πλῆρες γένοιτο καὶ ἐντελὲς τὸ συνέδριον; τὴν ἀλήθειαν δέ γε καὶ συνήγορον ἀναβιβάσασθαι πρὸς τὴν δίκην βούλομαι. 5

ΦΙΛ. νὴ Δί' ἀκολουθήσατε καὶ ὑμεῖς· οὐ χαλεπὸν γὰρ μίαν δικάσαι δίκην, καὶ ταῦτα περὶ τῶν ἡμετέρων ἐσομένην. 10

17. ΑΛΗΘ. ἄπιτε ὑμεῖς· ἐγὼ γὰρ οὐδὲν δέομαι ἀκούειν ἃ πάλαι οἶδα ὁποῖά ἐστιν.

ΦΙΛ. ἀλλ' ἡμῖν, ὦ ἀλήθεια, ἐν δέοντι συνδικάζοις ἄν, ὡς καὶ καταμηνύοις ἕκαστα.

ΑΛΗΘ. οὐκοῦν ἐπάγωμαι καὶ τὼ θεραπαινιδίω τούτω συνοικοτάτω μοι ὄντε; 15

ΦΙΛ. καὶ μάλα ὁπόσας ἂν ἐθέλῃς.

ΑΛΗΘ. ἕπεσθον, ὦ ἐλευθερία καὶ παρρησία, μεθ' ἡμῶν ὡς τὸν δείλαιον τουτονὶ ἀνθρωπίσκον ἐραστὴν ἡμέτερον ὄντα κινδυνεύοντα ἐπ' οὐδεμιᾷ προφάσει δικαίᾳ, ἄν γε σῶσαι δυνηθῶμεν· σὺ δέ, ὦ ἔλεγχε, αὐτοῦ περίμενε. 20

ΛΟΥΚ. μηδαμῶς ὦ δέσποινα, ἡκέτω δὲ καὶ οὗτος, εἰ καί τις ἄλλος· οὐ γὰρ τοῖς τυχοῦσι θηρίοις πολεμῆσαι δεήσει με, ἀλλ' ἀλαζόσιν ἀνθρώποις καὶ δυσελέγκτοις, ἀεί τινας ἀποφυγὰς εὑρισκομένοις, ὥστε ἀναγκαῖος ὁ ἔλεγχος. 25

ΦΙΛ. ἀναγκαιότατος μὲν οὖν· ἄμεινον δέ, εἰ καὶ τὴν ἀπόδειξιν παραλάβοις.

ΑΛΗΘ. ἕπεσθε πάντες, ἐπείπερ ἀναγκαιότατοι δοκεῖτε πρὸς τὴν δίκην. 30

18. ΑΡΙΣΤ. *ὁρᾷς; προσεταιρίζεται καθ' ἡμῶν, ὦ φιλοσοφία, τὴν ἀλήθειαν.*

ΦΙΛ. *εἶτα δέδιτε, ὦ Πλάτων καὶ Χρύσιππε καὶ Ἀριστότελες, μή τι ψεύσηται ὑπὲρ αὐτοῦ ἀλήθεια*
5 *οὖσα;*

ΠΛΑΤ. *οὐ τοῦτο, ἀλλὰ δεινῶς πανοῦργός ἐστι καὶ κολακικός· ὥστε παραπείσει αὐτήν.*

ΦΙΛ. *θαρρεῖτε· οὐδὲν μὴ γένηται ἄδικον, δικαιοσύνης ταύτῃ συμπαρούσης. ἀνίωμεν οὖν.* 19. *ἀλλ' εἰπέ*
10 *μοι σύ, τί σοι τοὔνομα;*

ΛΟΥΚ. *ἐμοὶ Παρρησιάδης Ἀληθίωνος τοῦ Ἐλεγξικλέους.*

ΦΙΛ. *πατρὶς δέ;*

ΛΟΥΚ. *Σύρος, ὦ φιλοσοφία, τῶν ἐπευφρατιδίων.*
15 *ἀλλὰ τί τοῦτο; καὶ γὰρ τούτων τινὰς οἶδα τῶν ἀντιδίκων οὐχ ἧττον ἐμοῦ βαρβάρους τὸ γένος· ὁ τρόπος δὲ καὶ ἡ παιδεία οὐ κατὰ Σολέας ἢ Κυπρίους ἢ Βαβυλωνίους ἢ Σταγειρίτας. καίτοι πρός γε σὲ οὐδὲν ἂν ἐλάττων γένοιτο οὐδ' εἰ τὴν φωνὴν βάρβαρος εἴη τις, εἴπερ ἡ*
20 *γνώμη ὀρθὴ καὶ δικαία φαίνοιτο οὖσα.*

20. ΦΙΛ. *εὖ λέγεις· ἄλλως γοῦν τοῦτο ἠρόμην. ἡ τέχνη δέ σοι τίς; ἄξιον γὰρ ἐπίστασθαι τοῦτό γε.*

ΛΟΥΚ. *μισαλαζὼν εἰμι καὶ μισογόης καὶ μισοψευδὴς καὶ μισότυφος καὶ μισῶ πᾶν τὸ τοιουτῶδες εἶδος τῶν*
25 *μιαρῶν ἀνθρώπων· πάνυ δὲ πολλοί εἰσιν, ὡς οἶσθα.*

ΦΙΛ. *Ἡράκλεις, πολυμισῆ τινα μέτει τὴν τέχνην.*

ΛΟΥΚ. *εὖ λέγεις· ὁρᾷς γοῦν ὁπόσοις ἀπεχθάνομαι καὶ ὡς κινδυνεύω δι' αὐτήν. οὐ μὴν ἀλλὰ καὶ τὴν ἐναντίαν αὐτῇ πάνυ ἀκριβῶς οἶδα, λέγω δὲ τὴν ἀπὸ τοῦ φιλο*
30 *τὴν ἀρχὴν ἔχουσαν· φιλαλήθης τε γὰρ καὶ φιλόκαλος καὶ φιλαπλοϊκὸς καὶ ὅσα τῷ φιλεῖσθαι συγγενῆ· πλὴν*

ἀλλ' ὀλίγοι πάνυ ταύτης ἄξιοι τῆς τέχνης. οἱ δὲ ὑπὸ τῇ ἐναντίᾳ ταττόμενοι καὶ τῷ μίσει οἰκειότεροι πεντακισμύριοι. κινδυνεύω τοιγαροῦν τὴν μὲν ὑπ' ἀργίας ἀπομαθεῖν ἤδη, τὴν δὲ πάνυ ἠκριβωκέναι.

ΦΙΛ. καὶ μὴν οὐκ ἐχρῆν· τοῦ γὰρ αὐτοῦ καὶ τάδε, φασί, καὶ τάδε· ὥστε μὴ διαίρει τὼ τέχνα· μία γὰρ ἐστὸν δύ' εἶναι δοκοῦσαι. 5

ΛΟΥΚ. ἄμεινον σὺ ταῦτα οἶσθα, ὦ φιλοσοφία. τὸ μέντοι ἐμὸν τοιοῦτόν ἐστιν, οἷον τοὺς μὲν πονηροὺς μισεῖν, ἐπαινεῖν δὲ τοὺς χρηστοὺς καὶ φιλεῖν. 10

21. ΦΙΛ. ἄγε δή, πάρεσμεν γὰρ ἔνθα ἐχρῆν· ἐνταῦθά που ἐν τῷ προνάῳ τῆς πολιάδος δικάσωμεν. ἡ ἱέρεια διάθες ἡμῖν τὰ βάθρα, ἡμεῖς δὲ ἐν τοσούτῳ προσκυνήσωμεν τῇ θεῷ.

ΛΟΥΚ. ὦ πολιάς, ἐλθέ μοι κατὰ τῶν ἀλαζόνων σύμμαχος ἀναμνησθεῖσα ὁπόσα ἐπιορκούντων ὁσημέραι ἀκούεις αὐτῶν· καὶ ἃ πράττουσι δέ, μόνη ὁρᾷς ἅτε δὴ ἐπίσκοπος οἰκοῦσα. νῦν καιρὸς ἀμύνασθαι αὐτούς. ἐμὲ δὲ ἤν που κρατούμενον ἴδῃς καὶ πλείους ὦσιν αἱ μέλαιναι, σὺ προσθεῖσα τὴν σαυτῆς σῶζέ με. 15 20

22. ΦΙΛ. εἶεν· ἡμεῖς μὲν ὑμῖν καὶ δὴ καθήμεθα ἕτοιμοι ἀκούειν τῶν λόγων, ὑμεῖς δὲ προελόμενοί τινα ἐξ ἁπάντων, ὅστις ἄριστα κατηγορήσειν ἂν δοκῇ, συνείρετε τὴν κατηγορίαν καὶ διελέγχετε· πάντας γὰρ ἅμα λεγειν ἀμήχανον. σὺ δέ, ὦ Παρρησιάδη, ἀπολογήσῃ τὸ μετὰ τοῦτο. 25

ΧΡΥΣ. τίς οὖν ἂν ἐπιτηδειότερος ἐξ ἡμῶν γένοιτο πρὸς τὴν δίκην σοῦ, ὦ Πλάτων; ἥ τε γὰρ μεγαλόνοια θαυμαστὴ καὶ ἡ καλλιφωνία δεινῶς Ἀττικὴ καὶ τὸ κεχαρισμένον καὶ πειθοῦς μεστὸν ἥ τε σύνεσις καὶ τὸ ἀκριβὲς καὶ τὸ ἐπαγωγὸν ἐν καιρῷ τῶν ἀποδείξεων, πάντα 30

ταῦτά σοι ἀθρόα πρόσεστιν· ὥστε τὴν προηγορίαν δέχου καὶ ὑπὲρ ἁπάντων εἰπὲ τὰ εἰκότα. νῦν ἀναμνήσθητι πάντων ἐκείνων καὶ συμφόρει ἐς τὸ αὐτό, εἴ τί σοι πρὸς Γοργίαν ἢ Πῶλον ἢ Ἱππίαν ἢ Πρόδικον εἴρηται· δεινό-
5 τερος οὗτος. ἐπίπαττε οὖν καὶ τῆς εἰρωνείας καὶ τὰ κομψὰ ἐκεῖνα καὶ συνεχῆ ἐρώτα, κἂν σοι δοκῇ, κἀκεῖνό που παράβυσον, ὡς ὁ μέγας ἐν οὐρανῷ Ζεὺς πτηνὸν ἅρμα ἐλαύνων ἀγανακτήσειεν ἄν, εἰ μὴ οὗτος ὑπόσχοι τὴν δίκην.

10 23. ΠΛΑΤ. μηδαμῶς, ἀλλά τινα τῶν σφοδροτέρων προχειρισώμεθα, Διογένην τοῦτον ἢ Ἀντισθένην ἢ Κράτητα ἢ καὶ σέ, ὦ Χρύσιππε· οὐ γὰρ δὴ κάλλους ἐν τῷ παρόντι καὶ δεινότητος συγγραφικῆς ὁ καιρός, ἀλλά τινος ἐλεγκτικῆς καὶ δικανικῆς παρασκευῆς· ῥήτωρ δὲ ὁ
15 Παρρησιάδης ἐστίν.

ΔΙΟΓ. ἀλλ' ἐγὼ αὐτοῦ κατηγορήσω· καὶ γὰρ οὐδὲ πάνυ μακρῶν οἴομαι τῶν λόγων δεῖσθαι. καὶ ἄλλως δὲ ὑπὲρ ἅπαντας ὕβρισμαι δύ' ὀβολῶν πρῴην ἀποκεκηρυγμένος.

20 ΠΛΑΤ. ὁ Διογένης, ὦ φιλοσοφία, ἐρεῖ τὸν λόγον ὑπὲρ ἁπάντων. μέμνησο δέ, ὦ γενναῖε, μὴ τὰ σεαυτοῦ μόνον πρεσβεύειν ἐν τῇ κατηγορίᾳ, τὰ κοινὰ δὲ ὁρᾶν· εἰ γάρ τι καὶ πρὸς ἀλλήλους διαφερόμεθα ἐν τοῖς λόγοις, σὺ δὲ τοῦτο μὲν μὴ ἐξέταζε, μηδ' ὅστις ἐστὶν ὁ ἀληθέ-
25 στερος νῦν λέγε, ὅλως δὲ ὑπὲρ φιλοσοφίας αὐτῆς ἀγανάκτει περιυβρισμένης καὶ κακῶς ἀκουούσης ἐν τοῖς Παρρησιάδου λόγοις, καὶ τὰς προαιρέσεις ἀφείς, ἐν αἷς διαλλάττομεν, ὃ κοινὸν ἅπαντες ἔχομεν, τοῦτο ὑπερμάχει. ὁρᾷς δέ, μόνον σὲ προεστησάμεθα καὶ ἐν σοὶ τὰ πάντων
30 ἡμῶν κινδυνεύεται, ἢ σεμνότατα δέξαι ἢ τοιαῦτα πιστευθῆναι οἷα οὗτος ἀπέφηνε.

24. ΔΙΟΓ. θαρρεῖτε, οὐδὲν ἐλλείψομεν, ὑπὲρ ἁπάντων ἐρῶ. κἂν ἡ φιλοσοφία δὲ πρὸς τοὺς λόγους ἐπικλασθεῖσα — φύσει γὰρ ἥμερος καὶ πρᾶός ἐστιν — ἀφεῖναι διαβουλεύηται αὐτόν, ἀλλ' οὐ τἀμὰ ἐνδεήσει· δείξω γὰρ αὐτῷ ὅτι μὴ μάτην ξυλοφοροῦμεν.

ΦΙΛ. τοῦτο μὲν μηδαμῶς, ἀλλὰ τῷ λόγῳ μᾶλλον ἤπερ τῷ ξύλῳ. μὴ μέλλε δ' οὖν. ἤδη γὰρ ἐκκέχυται τὸ ὕδωρ καὶ πρὸς σὲ τὸ δικαστήριον ἀποβλέπει.

ΛΟΥΚ. οἱ λοιποὶ καθιζέσθωσαν, ὦ φιλοσοφία, καὶ ψηφοφορείτωσαν μεθ' ὑμῶν, Διογένης δὲ κατηγορείτω μόνος.

ΦΙΛ. οὐ δέδιας οὖν μή σου καταψηφίσωνται;

ΛΟΥΚ. οὐδαμῶς· πλείοσι γοῦν κρατῆσαι βούλομαι.

ΦΙΛ. γενναῖά σου ταῦτα· καθίσατε δ' οὖν. σὺ δ', ὦ Διόγενες, λέγε.

25. ΔΙΟΓ. οἷοι μὲν ἡμεῖς ἄνδρες ἐγενόμεθα παρὰ τὸν βίον, ὦ φιλοσοφία, πάνυ ἀκριβῶς οἶσθα καὶ οὐδὲν δεῖ λόγων· ἵνα γὰρ τὸ κατ' ἐμὲ σιωπήσω, ἀλλὰ Πυθαγόραν τοῦτον καὶ Πλάτωνα καὶ Ἀριστοτέλην καὶ Χρύσιππον καὶ τοὺς ἄλλους τίς οὐκ οἶδεν ὅσα ἐς τὸν βίον καλὰ ἐσεκομίσαντο; ἃ δὲ τοιούτους ὄντας ἡμᾶς ὁ τρισκατάρατος οὗτος Παρρησιάδης ὕβρικεν, ἤδη ἐρῶ· ῥήτωρ γάρ τις, ὥς φασιν, ὤν, ἀπολιπὼν τὰ δικαστήρια καὶ τὰς ἐν ἐκείνοις εὐδοκιμήσεις, ὁπόσον ἢ δεινότητος ἢ ἀκμῆς ἐπεπόριστο ἐν τοῖς λόγοις, τοῦτο πᾶν ἐφ' ἡμᾶς συσκευασάμενος οὐ παύεται μὲν ἀγορεύων κακῶς γόητας καὶ ἀπατεῶνας ἀποκαλῶν τὰ πλήθη δὲ ἀναπείθων καταγελᾶν ἡμῶν καὶ καταφρονεῖν ὡς τὸ μηδὲν ὄντων· μᾶλλον δὲ καὶ μισεῖσθαι πρὸς τῶν πολλῶν ἤδη πεποίηκεν αὐτούς τε ἡμᾶς καὶ σὲ τὴν φιλοσοφίαν, φληνάφους καὶ λήρους ἀποκαλῶν τὰ σὰ καὶ τὰ σπουδαιότατα ὧν ἡμᾶς

ἐπαίδευσας ἐπὶ χλευασμῷ διεξιών, ὥστε αὐτὸν μὲν κροτεῖσθαι καὶ ἐπαινεῖσθαι πρὸς τῶν θεατῶν, ἡμᾶς δὲ ὑβρίζεσθαι. φύσει γὰρ τοιοῦτόν ἐστιν ὁ πολὺς λεώς· χαίρουσι τοῖς ἀποσκώπτουσι καὶ λοιδορουμένοις, καὶ μά-
5 λισθ' ὅταν τὰ σεμνότατα εἶναι δοκοῦντα διασύρηται, ὥσπερ ἀμέλει καὶ πάλαι ἔχαιρον Ἀριστοφάνει καὶ Εὐπόλιδι Σωκράτην τουτονὶ ἐπὶ χλευασίᾳ παράγουσιν ἐπὶ τὴν σκηνὴν καὶ κωμῳδοῦσιν ἀλλοκότους τινὰς περὶ αὐτοῦ κωμῳδίας. καίτοι ἐκεῖνοι μὲν καθ' ἑνὸς ἀνδρὸς ἐτόλμων
10 τοιαῦτα καὶ ἐν Διονύσου, ἐφειμένον αὐτὸ δρᾶν, καὶ τὸ σκῶμμα μέρος ἐδόκει τῆς ἑορτῆς, καὶ ὁ θεὸς ἴσως χαίρει φιλόγελώς τις ὤν. 26. ὁ δὲ τοὺς ἀρίστους συγκαλῶν, ἐκ πολλοῦ φροντίσας καὶ παρασκευασάμενος καὶ βλασφημίας τινὰς ἐς παχὺ βιβλίον ἐγγράψας μεγάλῃ τῇ
15 φωνῇ διαγορεύει κακῶς Πλάτωνα, Πυθαγόραν, Ἀριστοτέλην, Χρύσιππον ἐκεῖνον, ἐμὲ καὶ ὅλως ἅπαντας οὔτε ἑορτῆς ἐπιούσης οὔτε ἰδίᾳ τι πρὸς ἡμῶν παθών· εἶχε γὰρ ἄν τινα συγγνώμην αὐτῷ τὸ πρᾶγμα, εἰ ἀμυνόμενος, ἀλλὰ μὴ ἄρχων αὐτὸς ἔδρασε. καὶ τὸ πάντων δεινότατον,
20 ὅτι ταῦτα ποιῶν καὶ ὑπὸ τὸ σὸν ὄνομα, ὦ φιλοσοφία, ὑποδύεται καὶ ὑπελθὼν τὸν διάλογον ἡμέτερον οἰκεῖον ὄντα, τούτῳ συναγωνιστῇ καὶ ὑποκριτῇ χρῆται καθ' ἡμῶν, ἔτι καὶ Μένιππον ἀναπείσας ἑταῖρον ἡμῶν ἄνδρα συγκωμῳδεῖν αὐτῷ τὰ πολλά, ὃς μόνος οὐ πάρεστιν οὐδὲ
25 κατηγορεῖ μεθ' ἡμῶν, προδοὺς τὸ κοινόν. 27. ἀνθ' ὧν ἁπάντων ἄξιόν ἐστιν ὑποσχεῖν αὐτὸν τὴν δίκην. ἢ τί γὰρ ἂν εἰπεῖν ἔχοι τὰ σεμνότατα διασύρας ἐπὶ τοσούτων μαρτύρων; χρήσιμον γοῦν καὶ πρὸς ἐκείνους τὸ τοιοῦτον, εἰ θεάσαιντο αὐτὸν κολασθέντα, ὡς μηδὲ ἄλλος τις ἔτι
30 καταφρονοίη φιλοσοφίας· ἐπεὶ τό γε τὴν ἡσυχίαν ἄγειν καὶ ὑβριζόμενον ἀνέχεσθαι οὐ μετριότητος, ἀλλὰ ἀναν-

δρίας καὶ εὐηθείας εἰκότως ἂν νομίζοιτο. τὰ γὰρ τελευταῖα τίνι φορητά; ὃς καθάπερ τὰ ἀνδράποδα παραγαγὼν ἡμᾶς ἐπὶ τὸ πωλητήριον καὶ κήρυκα ἐπιστήσας ἀπημπόλησεν, ὥς φασι, τοὺς μὲν ἐπὶ πολλῷ, ἐνίους δὲ μνᾶς Ἀττικῆς, ἐμὲ δὲ ὁ παμπονηρότατος οὗτος δύ' ὀβολῶν· οἱ παρόντες δὲ ἐγέλων. ἀνθ' ὧν γε αὐτοί τε ἀνεληλύθαμεν ἀγανακτήσαντες καὶ σὲ ἀξιοῦμεν τιμωρήσειν ἡμῖν τὰ αἴσχιστα ὑβρισμένοις.

28. ΑΝΑΒΙΟΥΝΤΕΣ. εὖ γε, ὦ Διόγενες, ὑπὲρ ἁπάντων καλῶς ὁπόσα ἐχρῆν εἴρηκας.

ΦΙΛ. παύσασθε ἐπαινοῦντες· ἔγχει τῷ ἀπολογουμένῳ. σὺ δέ, ὦ Παρρησιάδη, λέγε ἤδη ἐν τῷ μέρει· σοὶ γὰρ τὸ νῦν ῥεῖ. μὴ μέλλε οὖν.

29. ΠΑΡΡ. οὐ πάντα μου, ὦ φιλοσοφία, κατηγόρησε Διογένης, ἀλλὰ τὰ πλείω καὶ ὅσα ἦν χαλεπώτερα οὐκ οἶδ' ὅ τι παθὼν παρέλιπεν. ἐγὼ δὲ τοσούτου δέω ἔξαρνος γενέσθαι ὡς οὐκ εἶπον αὐτά, ἢ ἀπολογίαν τινὰ μεμελετηκὼς ἀφῖχθαι, ὥστε καὶ εἴ τινα ἢ οὗτος ἀπεσιώπησεν ἢ ἐγὼ μὴ πρότερον ἔφθασα εἰρηκώς, νῦν προσθήσειν μοι δοκῶ· οὕτω γὰρ ἂν μάθοις οὕστινας ἀπεκήρυττον καὶ κακῶς ἠγόρευον ἀλαζόνας καὶ γόητας ἀποκαλῶν· καί μοι μόνον τοῦτο παραφυλάττετε, εἰ ἀληθῆ περὶ αὐτῶν ἐρῶ. εἰ δέ τι βλάσφημον ἢ τραχὺ φαίνοιτο ἔχων ὁ λόγος, οὐ τὸν διελέγχοντα ἐμέ, ἀλλ' ἐκείνους ἂν οἶμαι δικαιότερον αἰτιάσαισθε τοιαῦτα ποιοῦντας. ἐγὼ γὰρ ἐπειδὴ τάχιστα συνεῖδον ὁπόσα τοῖς ῥητορεύουσι τὰ δυσχερῆ ἀναγκαῖον προσεῖναι, ἀπάτην καὶ ψεῦδος καὶ θρασύτητα καὶ βοὴν καὶ ὠθισμοὺς καὶ μυρία ἄλλα, ταῦτα μέν, ὥσπερ εἰκὸς ἦν, ἀπέφυγον, ἐπὶ δὲ τὰ σά, ὦ φιλοσοφία, καλὰ ὁρμήσας ἠξίουν ὁπόσον ἔτι μοι λοιπὸν τοῦ βίου καθάπερ ἐκ ζάλης καὶ κλύδωνος

ἐς εὔδιόν τινα λιμένα ἐσπλεύσας ὑπὸ σοὶ σκεπόμενος καταβιῶναι. 30. κἀπειδὴ μόνον παρέκυψα ἐς τὰ ὑμέτερα, σὲ μέν, ὥσπερ ἀναγκαῖον ἦν, καὶ τούσδε ἅπαντας ἐθαύμαζον ἀρίστου βίου νομοθέτας ὄντας καὶ τοῖς ἐπ' αὐτὸν ἐπειγομένοις χεῖρα ὀρέγοντας, τὰ κάλλιστα καὶ συμφορώτατα παραινοῦντας, εἴ τις μὴ παραβαίνοι αὐτὰ μηδὲ διολισθάνοι, ἀλλ' ἀτενὲς ἀποβλέπων ἐς τοὺς κανόνας οὓς προτεθείκατε, πρὸς τούτους ῥυθμίζοι καὶ ἀπευθύνοι τὸν ἑαυτοῦ βίον, ὅπερ νὴ Δία καὶ τῶν καθ' ἡμᾶς αὐτοὺς ὀλίγοι ποιοῦσιν. 31. ὁρῶν δὲ πολλοὺς οὐκ ἔρωτι φιλοσοφίας ἐχομένους, ἀλλὰ δόξης μόνον τῆς ἀπὸ τοῦ πράγματος ἐφιεμένους, καὶ τὰ μὲν πρόχειρα ταῦτα καὶ δημόσια καὶ ὁπόσα παντὶ μιμεῖσθαι ῥᾴδιον εὖ μάλα ἐοικότας ἀγαθοῖς ἀνδράσι, τὸ γένειον λέγω καὶ τὸ βάδισμα καὶ τὴν ἀναβολήν, ἐπὶ δὲ τοῦ βίου καὶ τῶν πραγμάτων ἀντιφθεγγομένους τῷ σχήματι καὶ τἀναντία ὑμῖν ἐπιτηδεύοντας καὶ διαφθείροντας τὸ ἀξίωμα τῆς ὑποσχέσεως, ἠγανάκτουν, καὶ τὸ πρᾶγμα ὅμοιον ἐδόκει μοι καθάπερ εἴ τις ὑποκριτὴς τραγῳδίας μαλθακὸς αὐτὸς ὢν καὶ γυναικίας Ἀχιλλέα ἢ Θησέα ἢ καὶ τὸν Ἡρακλέα ὑποκρίνοιτο αὐτὸν μήτε βαδίζων μήτε φθεγγόμενος ἡρωϊκόν, ἀλλὰ θρυπτόμενος ὑπὸ τηλικούτῳ προσωπείῳ, ὃν οὐδ' ἄν ἡ Ἑλένη ποτὲ ἢ Πολυξένη ἀνάσχοιντο πέρα τοῦ μετρίου αὐταῖς προσεοικότα, οὐχ ὅπως ὁ Ἡρακλῆς ὁ καλλίνικος, ἀλλά μοι δοκεῖ τάχιστ' ἂν ἐπιτρῖψαι τῷ ῥοπάλῳ παίων τὸν τοιοῦτον, αὐτόν τε καὶ τὸ προσωπεῖον, οὕτως ἀτίμως κατατεθηλυμμένος πρὸς αὐτοῦ. 32. τοιαῦτα καὶ αὐτὸς ὑμᾶς πάσχοντας ὑπ' ἐκείνων ὁρῶν οὐκ ἤνεγκα τὴν αἰσχύνην τῆς ὑποκρίσεως, εἰ πίθηκοι ὄντες ἐτόλμησαν ἡρώων προσωπεῖα περιθέσθαι ἢ τὸν ἐν Κύμῃ ὄνον μιμήσασθαι, ὃς λεοντῆν περιβαλόμενος ἠξίου λέων αὐτὸς εἶναι πρὸς

ἀγνοοῦντας τοὺς Κυμαίους ὀγκώμενος μάλα τραχὺ καὶ καταπληκτικόν, ἄχρι δή τις αὐτὸν ξένος καὶ λέοντα ἰδὼν καὶ ὄνον πολλάκις ἤλεγξε παίων τοῖς ξύλοις. ὃ δὲ μάλιστά μοι δεινόν, ὦ φιλοσοφία, κατεφαίνετο, τοῦτο ἦν· οἱ γὰρ ἄνθρωποι εἴ τινα τούτων ἑώρων πονηρὸν ἢ ἄσχημον ἢ ἀσελγές τι ἐπιτηδεύοντα, οὐκ ἔστιν ὅστις οὐ φιλοσοφίαν αὐτὴν ᾐτιᾶτο καὶ τὸν Χρύσιππον εὐθὺς ἢ Πλάτωνα ἢ Πυθαγόραν ἢ ὅτου αὐτὸν ἐπώνυμον ὁ διαμαρτάνων ἐκεῖνος ἐποιεῖτο καὶ οὗ τοὺς λόγους ἐμιμεῖτο. καὶ ἀπὸ τοῦ κακῶς βιοῦντος πονηρὰ περὶ ὑμῶν εἴκαζον τῶν πρὸ πολλοῦ τεθνηκότων,—οὐ γὰρ παρὰ ζῶντας ὑμᾶς ἡ ἐξέτασις αὐτοῦ ἐγίγνετο, ἀλλ' ὑμεῖς μὲν ἐκποδὼν ἐκεῖνον δὲ ἑώρων σαφῶς ἅπαντες δεινὰ καὶ ἄσεμνα ἐπιτηδεύοντα, ὥστε ἐρήμην ἡλίσκεσθε μετ' αὐτοῦ καὶ ἐπὶ τὴν ὁμοίαν διαβολὴν συγκατεσπᾶσθε. 33. ταῦτα οὐκ ἤνεγκα ὁρῶν ἔγωγε, ἀλλὰ ἤλεγχον αὐτοὺς καὶ διέκρινον ἀφ' ὑμῶν· ὑμεῖς δέ, τιμᾶν ἐπὶ τούτοις δέον, ἐς δικαστήριον ἄγετε. οὐκοῦν ἤν τινα καὶ τῶν μεμνημένων ἰδὼν ἐξαγορεύοντα τοῖν θεοῖν τἀπόρρητα καὶ ἐξορχούμενον ἀγανακτήσω καὶ διελέγξω, ἐμὲ τὸν ἀδικοῦντα ἡγήσεσθε εἶναι; ἀλλ' οὐ δίκαιον· ἐπεὶ καὶ οἱ ἀθλοθέται μαστιγοῦν εἰώθασιν, ἤν τις ὑποκριτὴς Ἀθηνᾶν ἢ Ποσειδῶνα ἢ τὸν Δία ὑποδεδυκὼς μὴ καλῶς ὑποκρίνοιτο μηδὲ κατ' ἀξίαν τῶν θεῶν, καὶ οὐ δή που ὀργίζονται αὐτοῖς ἐκεῖνοι, ὅτι τὸν περικείμενον αὐτῶν τὰ προσωπεῖα καὶ τὸ σχῆμα ἐνδεδυκότα ἐπέτρεψαν παίειν τοῖς μαστιγοφόροις, ἀλλὰ καὶ ἥδοιντ' ἄν, οἶμαι, μαστιγουμένων· οἰκέτην μὲν γὰρ ἢ ἄγγελόν τινα μὴ δεξιῶς ὑποκρίνασθαι μικρὸν τὸ πταῖσμα, τὸν Δία δὲ ἢ τὸν Ἡρακλέα μὴ κατ' ἀξίαν ἐπιδείξασθαι τοῖς θεαταῖς ἀποτρόπαιον ὡς καὶ αἰσχρόν. 34. καὶ γὰρ αὖ καὶ τόδε πάντων ἀτοπώτατόν ἐστιν,

ὅτι τοὺς μὲν λόγους ὑμῶν πάνυ ἀκριβοῦσιν οἱ πολλοὶ αὐτῶν, καθάπερ δὲ ἐπὶ τούτῳ μόνον ἀναγινώσκοντες αὐτοὺς καὶ μελετῶντες, ὡς τἀναντία ἐπιτηδεύοιεν, οὕτω βιοῦσιν· πάντα μὲν γὰρ ὅσα φασίν, οἷον χρημάτων καταφρονεῖν καὶ δόξης καὶ μόνον τὸ καλὸν οἴεσθαι ἀγαθὸν καὶ ἀόργητον εἶναι καὶ τῶν λαμπρῶν τούτων ὑπερορᾶν καὶ ἐξ ἰσοτιμίας αὐτοῖς διαλέγεσθαι, καλά, ὦ θεοί, καὶ σοφὰ καὶ θαυμάσια λίαν ὡς ἀληθῶς. οἱ δὲ καὶ αὐτὰ ταῦτα ἐπὶ μισθῷ διδάσκουσι καὶ τοὺς πλουσίους τεθήπασι καὶ πρὸς τὸ ἀργύριον κεχήνασιν, ὀργιλώτεροι μὲν τῶν κυνιδίων ὄντες, δειλότεροι δὲ τῶν λαγῶν, κολακευτικώτεροι δὲ τῶν πιθήκων, ἀσελγέστεροι δὲ τῶν ὄνων, ἁρπακτικώτεροι δὲ τῶν γαλῶν, φιλονεικότεροι δὲ τῶν ἀλεκτρυόνων. τοιγαροῦν γέλωτα ὀφλισκάνουσιν ὠθιζόμενοι ἐπὶ ταῦτα καὶ περὶ τὰς τῶν πλουσίων θύρας ἀλλήλους παραγκωνιζόμενοι, δεῖπνα πολυάνθρωπα δειπνοῦντες καὶ ἐν αὐτοῖς τούτους ἐπαινοῦντες φορτικῶς καὶ πέρα τοῦ καλῶς ἔχοντος ἐμφορούμενοι καὶ μεμψίμοιροι φαινόμενοι καὶ ἐπὶ τῆς κύλικος ἀτερπῆ καὶ ἀπῳδὰ φιλοσοφοῦντες καὶ τὸν ἄκρατον οὐ φέροντες· οἱ ἰδιῶται δὲ ὁπόσοι συμπίνουσι, γελῶσι δηλαδὴ καὶ καταπτύουσι φιλοσοφίας, εἰ τοιαῦτα καθάρματα ἐκτρέφει. 35. τὸ δὲ πάντων αἴσχιστον, ὅτι μηδενὸς δεῖσθαι λέγων ἕκαστος αὐτῶν, ἀλλὰ μόνον πλούσιον εἶναι τὸν σοφὸν κεκραγὼς μικρὸν ὕστερον αἰτεῖ προσελθὼν καὶ ἀγανακτεῖ μὴ λαβών, ὅμοιον ὡς εἴ τις ἐν βασιλικῷ σχήματι ὀρθὴν τιάραν ἔχον καὶ διάδημα καὶ τὰ ἄλλα ὅσα βασιλείας γνωρίσματα προσαιτοίη τῶν ὑποδεεστέρων δεόμενος. ὅταν μὲν οὖν αὐτούς τι δέῃ λαμβάνειν, πολὺς ὁ περὶ τοῦ κοινωνικὸν εἶναι δεῖν λόγος καὶ ὡς ἀδιάφορον ὁ πλοῦτος καί, τί γὰρ τὸ χρυσίον ἢ ἀργύριον οὐδὲν τῶν

ἐν τοῖς αἰγιαλοῖς ψηφίδων διαφέρον; ὅταν δέ τις ἐπικουρίας δεόμενος ἑταῖρος ἐκ παλαιοῦ καὶ φίλος ἀπὸ πολλῶν ὀλίγα αἰτῇ προσελθών, σιωπὴ καὶ ἀπορία καὶ ἀμαθία καὶ παλινῳδία τῶν λόγων πρὸς τὸ ἐναντίον· οἱ δὲ πολλοὶ περὶ φιλίας ἐκεῖνοι λόγοι καὶ ἡ ἀρετὴ καὶ τὸ καλὸν οὐκ οἶδ' ὅποι τότε οἴχεται πάντα ταῦτα ἀποπτάμενα, πτερόεντα ὡς ἀληθῶς ἔπη, μάτην ὁσημέραι πρὸς αὐτῶν ἐν ταῖς διατριβαῖς σκιαμαχούμενα. 36. μέχρι γὰρ τούτου φίλος ἕκαστος αὐτῶν, ἐς ὅσον ἂν μὴ ἀργύριον ἢ χρυσίον ᾖ προκείμενον ἐν τῷ μέσῳ· ἢν δέ τις ὀβολὸν ἐπιδείξῃ μόνον, λέλυται μὲν ἡ εἰρήνη, ἄσπονδα δὲ καὶ ἀκήρυκτα πάντα, καὶ τὰ βιβλία ἐξαλήλιπται καὶ ἡ ἀρετὴ πέφευγεν, οἷόν τι καὶ οἱ κύνες· πάσχουσιν· ἐπειδάν τις ὀστοῦν ἐς μέσους αὐτοὺς ἐμβάλῃ, ἀναπηδήσαντες δάκνουσιν ἀλλήλους καὶ τὸν προαρπάσαντα τὸ ὀστοῦν ὑλακτοῦσι. λέγεται δὲ καὶ βασιλεύς τις Αἰγύπτιος πιθήκους ποτὲ πυρριχίζειν διδάξαι καὶ τὰ θηρία —μιμηλότατα δέ ἐστι τῶν ἀνθρωπίνων—ἐκμαθεῖν τάχιστα καὶ ὀρχεῖσθαι ἁλουργίδας ἀμπεχόμενα καὶ προσωπεῖα περικείμενα, καὶ μέχρι γε πολλοῦ εὐδοκιμεῖν τὴν θέαν, ἄχρι δή τις θεατὴς ἀστεῖος κάρυα ὑπὸ κόλπον ἔχων ἀφῆκεν ἐς τὸ μέσον· οἱ δὲ πίθηκοι ἰδόντες καὶ ἐκλαθόμενοι τῆς ὀρχήσεως, τοῦθ' ὅπερ ἦσαν, πίθηκοι ἐγένοντο ἀντὶ πυρριχιστῶν καὶ συνέτριβον τὰ προσωπεῖα καὶ τὴν ἐσθῆτα κατερρήγνυον καὶ ἐμάχοντο περὶ τῆς ὀπώρας πρὸς ἀλλήλους, τὸ δὲ σύνταγμα τῆς πυρρίχης διελέλυτο καὶ κατεγελᾶτο ὑπὸ τοῦ θεάτρου. 37. τοιαῦτα καὶ οὗτοι ποιοῦσι, καὶ ἔγωγε τοὺς τοιούτους κακῶς ἠγόρευον καὶ οὔποτε παύσομαι διελέγχων καὶ κωμῳδῶν, περὶ ὑμῶν δὲ ἢ τῶν ὑμῖν παραπλησίων—εἰσὶ γάρ, εἰσί τινες ὡς ἀληθῶς φιλοσοφίαν ζηλοῦντες καὶ τοῖς ὑμετέροις

νόμοις ἐμμένοντες—μὴ οὕτω μανείην ἐγὼ ὡς βλάσφημον εἰπεῖν τι ἢ σκαιόν. ἢ τί γὰρ ἂν εἰπεῖν ἔχοιμι; τί γὰρ ὑμῖν τοιοῦτο βεβίωται; τοὺς δὲ ἀλαζόνας ἐκείνους καὶ θεοῖς ἐχθροὺς ἄξιον οἶμαι μισεῖν. ἢ σὺ γάρ, ὦ Πυθαγόρα
5 καὶ Πλάτων καὶ Χρύσιππε καὶ Ἀριστότελες, τί φατε προσήκειν ὑμῖν τοὺς τοιούτους ἢ οἰκεῖον τί καὶ συγγενὲς ἐπιδείκνυσθαι τῷ βίῳ; νὴ Δί' Ἡρακλῆς, φασί, καὶ πίθηκος. ἢ διότι πώγωνας ἔχουσι καὶ φιλοσοφεῖν φάσκουσι καὶ σκυθρωποί εἰσι, διὰ τοῦτο χρὴ ὑμῖν εἰκάζειν
10 αὐτούς; ἀλλὰ ἤνεγκα ἄν, εἰ πιθανοὶ γοῦν ἦσαν καὶ ἐπὶ τῆς ὑποκρίσεως αὐτῆς· νῦν δὲ θᾶττον ἂν γὺψ ἀηδόνα μιμήσαιτο ἢ οὗτοι φιλοσόφους. εἴρηκα ὑπὲρ ἐμαυτοῦ ὁπόσα εἶχον. σὺ δέ, ὦ ἀλήθεια, μαρτύρει πρὸς αὐτοὺς εἰ ἀληθῆ ἐστι.

15 38. ΦΙΛ. μετάστηθι, ὦ Παρρησιάδη. ἔτι πορρωτέρω. τί ποιῶμεν ἡμεῖς; πῶς ὑμῖν εἰρηκέναι ἀνὴρ ἔδοξεν;

ΑΛΗΘ. ἐγὼ μέν, ὦ φιλοσοφία, μεταξὺ λέγοντος αὐτοῦ κατὰ τῆς γῆς δῦναι εὐχόμην· οὕτως ἀληθῆ πάντα
20 εἶπεν. ἐγνώριζον γοῦν ἀκούουσα ἕκαστον τῶν ποιούντων αὐτὰ κἀφήρμοζον μεταξὺ τοῖς λεγομένοις· τοῦτο μὲν ἐς τόνδε, τοῦτο δὲ ὁ δεῖνα ποιεῖ. καὶ ὅλως ἔδειξε τοὺς ἄνδρας ἐναργῶς καθάπερ ἐπί τινος γραφῆς τὰ πάντα ἐοικότας, οὐ τὰ σώματα μόνον ἀλλὰ καὶ τὰς ψυχὰς
25 αὐτὰς ἐς τὸ ἀκριβέστατον ἀπεικάσας.

ΣΩΦΡ. κἀγὼ πάνυ ἠρυθρίασα, ὦ ἀλήθεια.

ΦΙΛ. ὑμεῖς δὲ τί φατέ;

ΑΝΑΒΙΟΥΝΤΕΣ. τί δ' ἄλλο ἢ ἀφεῖσθαι αὐτὸν τοῦ ἐγκλήματος καὶ φίλον ἡμῖν καὶ εὐεργέτην ἀναγε-
30 γράφθαι; τὸ γοῦν τῶν Ἰλιέων ἀτεχνῶς πεπόνθαμεν, τραγῳδόν τινα τοῦτον ἐφ' ἡμᾶς κεκινήκαμεν ᾀσόμενον τὰς

Φρυγῶν συμφοράς. ᾀδέτω δ' οὖν καὶ τοὺς θεοῖς ἐχθροὺς τραγῳδείτω.

ΔΙΟΓ. καὶ αὐτός, ὦ φιλοσοφία, πάνυ ἐπαινῶ τὸν ἄνδρα καὶ ἀνατίθεμαι τὰ κατηγορούμενα καὶ φίλον ποιοῦμαι αὐτὸν γενναῖον ὄντα. 5

39. ΦΙΛ. εὖ γε, ὦ Παρρησιάδη· ἀφίεμέν σε τῆς αἰτίας, καὶ ταῖς πάσαις κρατεῖς καὶ τὸ λοιπὸν ἴσθι ἡμέτερος ὤν.

ΠΑΡΡ. προσεκύνησα τήν γε πρώτην· μᾶλλον δὲ τραγικώτερον αὐτὸ ποιήσειν μοι δοκῶ· σεμνότερον γάρ· 10

ὦ μέγα σεμνὴ Νίκη, τὸν ἐμόν
βίοτον κατέχοις
καὶ μὴ λήγοις στεφανοῦσα.

ΑΡΕΤ. οὐκοῦν δευτέρου κρατῆρος ἤδη καταρχώμεθα, προσκαλῶμεν κἀκείνους, ὡς δίκην ὑπόσχωσιν ἀνθ' 15 ὧν ἐς ὑμᾶς ὑβρίζουσι· κατηγορήσει δὲ Παρρησιάδης ἑκάστου.

ΠΑΡΡ. ὀρθῶς, ὦ ἀρετή, ἔλεξας· ὥστε σύ, παῖ συλλογισμέ, κατακύψας ἐς τὸ ἄστυ προσκήρυττε τοὺς φιλοσόφους. 20

40. ΣΤΑΛ. ἄκουε, σίγα· τοὺς φιλοσόφους ἥκειν ἐς ἀκρόπολιν ἀπολογησομένους ἐπὶ τῆς ἀρετῆς καὶ φιλοσοφίας καὶ δίκης.

ΠΑΡΡ. ὁρᾷς; ὀλίγοι συνέρχονται γνωρίσαντες τὸ κήρυγμα· ἄλλως γὰρ δεδίασι τὴν δίκην. οἱ πολλοὶ δὲ 25 αὐτῶν οὐδὲ σχολὴν ἄγουσιν ἀμφὶ τοὺς πλουσίους ἔχοντες. εἰ δὲ βούλει πάντας ἥκειν, κατὰ τάδε, ὦ συλλογισμέ, κήρυττε.

ΦΙΛ. μηδαμῶς, ἀλλὰ σύ, ὦ Παρρησιάδη, προσκάλει καθ' ὅ τι σοι δοκεῖ. 30

41. ΠΑΡΡ. οὐδὲν τόδε χαλεπόν. ἄκουε, σίγα. ὅσοι

φιλόσοφοι εἶναι λέγουσι καὶ ὅσοι προσήκειν αὐτοῖς οἴονται τοῦ ὀνόματος, ἥκειν ἐς ἀκρόπολιν ἐπὶ τὴν διανομήν. δύο μναῖ ἑκάστῳ δοθήσονται καὶ σησαμαῖος πλακοῦς· ὃς δ' ἂν πώγωνα βαθὺν ἐπιδείξηται, καὶ παλάθην ἰσχάδων
5 οὗτός γε προσεπιλήψεται. κομίζειν δ' ἕκαστον σωφροσύνην μὲν ἢ δικαιοσύνην ἢ ἐγκράτειαν μηδαμῶς· οὐκ ἀναγκαῖα γὰρ ταῦτά γε, ἢν μὴ παρῇ· πέντε δὲ συλλογισμοὺς ἐξ ἅπαντος· οὐ γὰρ θέμις ἄνευ τούτων εἶναι σοφόν.

10 κεῖται δ' ἐν μέσσοισι δύο χρυσοῖο τάλαντα,
τῷ δόμεν, ὃς μετὰ πᾶσιν ἐριζέμεν ἔξοχος εἴη.

42. βαβαί, ὡς πλήρης μὲν ἡ ἄνοδος ὠθιζομένων, ἐπεὶ τὰς δύο μνᾶς ἤκουσαν μόνον. παρὰ δὲ τὸ Πελασγικὸν ἄλλοι καὶ κατὰ τὸ Ἀσκληπιεῖον ἕτεροι καὶ παρὰ τὸν
15 Ἄρειον πάγον ἔτι πλείους, ἔνιοι δὲ καὶ κατὰ τὸν Τάλω τάφον, οἱ δὲ καὶ πρὸς τὸ ἀνακεῖον προσθέμενοι κλίμακας ἀνέρπουσι βομβηδὸν νὴ Δία καὶ βοτρυδὸν [ἑσμοῦ δίκην], ἵνα καὶ καθ' Ὅμηρον εἴπω, ἀλλὰ κἀκεῖθεν εὖ μάλα πολλοὶ κἀντεῦθεν

20 μυρίοι, ὅσσα τε φύλλα καὶ ἄνθεα γίνεται ὥρῃ.

μεστὴ δὲ ἡ ἀκρόπολις ἐν βραχεῖ κλαγγηδὸν προκαθιζόντων καὶ πανταχοῦ πήρα πώγων κολακεία ἀναισχυντία βακτηρία λιχνεία συλλογισμὸς φιλαργυρία· οἱ ὀλίγοι δέ, ὁπόσοι πρὸς τὸ πρῶτον κήρυγμα ἐκεῖνο ἀνῄεσαν, ἀφα-
25 νεῖς καὶ ἄσημοι, ἀναμιχθέντες τῷ πλήθει τῶν ἄλλων, καὶ λελήθασιν ἐν τῇ ὁμοιότητι τῶν ἄλλων σχημάτων. τοῦτο γοῦν τὸ δεινότατόν ἐστιν, ὦ φιλοσοφία, καὶ ὅ τις ἂν μέμψαιτό σου μάλιστα, τὸ μηδὲν ἐπιβαλεῖν γνώρισμα καὶ σημεῖον αὐτοῖς· πιθανώτεροι γὰρ οἱ γόητες οὗτοι
30 πολλάκις τῶν ἀληθῶς φιλοσοφούντων.

ΦΙΛ. ἔσται τοῦτο μετ' ὀλίγον, ἀλλὰ δεχώμεθα ἤδη αὐτούς.

43. ΠΛΑΤ. ἡμᾶς πρώτους χρὴ τοὺς Πλατωνικοὺς λαβεῖν.

ΠΥΘ. οὔκ, ἄλλα τοὺς Πυθαγορικοὺς ἡμᾶς· πρότερος γὰρ ὁ Πυθαγόρας ἦν.

ΣΤΩΙΚ. ληρεῖτε· ἀμείνους ἡμεῖς οἱ ἀπὸ τῆς στοᾶς. 5

ΠΕΡ. οὐ μὲν οὖν, ἀλλὰ ἔν γε τοῖς χρήμασι πρῶτοι ἂν ἡμεῖς εἴημεν οἱ ἐκ τοῦ περιπάτου.

ΕΠΙΚ. ἡμῖν τοῖς Ἐπικουρείοις τοὺς πλακοῦντας δότε καὶ τὰς παλάθας· περὶ δὲ τῶν μυῶν περιμενοῦμεν, κἂν ὑστάτους δέῃ λαμβάνειν. 10

ΑΚΑΔ. ποῦ τὰ δύο τάλαντα; δείξομεν γὰρ οἱ ἀκαδημαϊκοὶ ὅσον τῶν ἄλλων ἐσμὲν ἐριστικώτεροι.

ΣΤΩΙΚ. οὐχ ἡμῶν γε τῶν στωικῶν παρόντων.

44. ΦΙΛ. παύσασθε φιλονεικοῦντες· ὑμεῖς δὲ οἱ κυνικοὶ μήτε ὠθεῖτε ἀλλήλους μήτε τοῖς ξύλοις παίετε· 15 ἐπ' ἄλλα γὰρ ἴστε κεκλημένοι· καὶ νῦν ἔγωγε ἡ φιλοσοφία καὶ ἀρετὴ αὕτη καὶ ἀλήθεια δικάσομεν τίνες οἱ ὀρθῶς φιλοσοφοῦντές εἰσιν, εἶτα ὅσοι μὲν ἂν εὑρεθῶσι κατὰ τὰ ἡμῖν δοκοῦντα βιοῦντες, εὐδαιμονήσουσιν ἄριστοι κεκριμένοι· τοὺς γόητας δὲ καὶ οὐδὲν ἡμῖν προσήκοντας 20 κακοὺς κακῶς ἐπιτρίψομεν, ὡς μὴ ἀντιποιοῖντο τῶν ὑπὲρ αὐτοὺς ἀλαζόνες ὄντες. τί τοῦτο; φεύγετε; νὴ Δία, κατὰ τῶν γε κρημνῶν οἱ πολλοὶ ἁλλόμενοι. κενὴ δ' οὖν ἡ ἀκρόπολις, πλὴν ὀλίγων τούτων, ὁπόσοι μεμενήκασιν οὐ φοβηθέντες τὴν κρίσιν. 45. οἱ ὑπηρέται ἀνέλεσθε τὴν 25 πήραν, ἣν ὁ κυνίσκος ἀπέρριψεν ἐν τῇ τροπῇ. φέρ' ἴδω τί καὶ ἔχει· ἤ που θέρμους ἢ βιβλίον ἢ ἄρτους τῶν αὐτοπυριτῶν.

ΠΑΡΡ. οὔκ, ἀλλὰ χρυσίον τουτὶ καὶ μύρον καὶ κάτοπτρον καὶ κύβους. 30

ΦΙΛ. εὖ γε, ὦ γενναῖε. τοιαῦτά σοι ἦν τὰ ἐφόδια

τῆς ἀσκήσεως καὶ μετὰ τούτων ἠξίους λοιδορεῖσθαι ἅπασι καὶ τοὺς ἄλλους παιδαγωγεῖν.

ΠΑΡΡ. *τοιοῦτοι μὲν οὖν ἡμῖν οὗτοι. χρὴ δὲ ὑμᾶς σκοπεῖν ὅντινα τρόπον ἀγνοούμενα ταῦτα πεπαύσεται*
5 *καὶ διαγνώσονται οἱ ἐντυγχάνοντες, οἵτινες οἱ ἀγαθοὶ αὐτῶν καὶ οἵτινες αὖ πάλιν οἱ τοῦ ἑτέρου βίου.*

ΦΙΛ. *σὺ δέ, ὦ ἀλήθεια, ἐξεύρισκε,—ὑπὲρ σοῦ γὰρ τοῦτο γένοιτο ἄν—ὡς μὴ ἐπικρατήσῃ τὸ ψεῦδος μηδὲ ὑπὸ τῇ ἀγνοίᾳ λανθάνωσιν οἱ φαῦλοι τῶν ἀνδρῶν σε*
10 *τοὺς χρηστοὺς μεμιμημένοι.*

46. ΑΛΗΘ. *ἐπ' αὐτῷ, εἰ δοκεῖ,* Παρρησιάδῃ *ποιησώμεθα τὸ τοιοῦτον, ἐπεὶ χρηστὸς ὤπται καὶ εὔνους ἡμῖν καὶ σέ, ὦ φιλοσοφία, θαυμάζων, παραλαβόντα μεθ' αὐτοῦ τὸν ἔλεγχον ἅπασι τοῖς φάσκουσι φιλοσο-*
15 *φεῖν ἐντυγχάνειν, εἶθ' ὃν μὲν ἂν εὕρῃ γνήσιον ὡς ἀληθῶς φιλοσοφίας, στεφανωσάτω θαλλοῦ στεφάνῳ καὶ ἐς τὸ πρυτανεῖον καλεσάτω, ἣν δέ τινι—οἷοι πολλοί εἰσι—καταράτῳ ἀνδρὶ ὑποκριτῇ φιλοσοφίας ἐντύχῃ, τὸ τριβώνιον περισπάσας ἀποκειράτω τὸν πώγωνα ἐν χρῷ πάνυ*
20 *τραγοκουρικῇ μαχαίρᾳ καὶ ἐπὶ τοῦ μετώπου στίγματα ἐπιβαλέτω ἢ ἐγκαυσάτω κατὰ τὸ μεσόφρυον· ὁ δὲ τύπος τοῦ καυτῆρος ἔστω ἀλώπηξ ἢ πίθηκος.*

ΦΙΛ. *εὖ γε, ὦ ἀλήθεια· ὁ δὲ ἔλεγχος, ὦ* Παρρησιάδη, *τοιόσδε ἔστω, οἷος ὁ τῶν ἀετῶν πρὸς τὸν ἥλιον*
25 *εἶναι λέγεται, οὐ μὰ Δί' ὥστε κἀκείνους ἀντιβλέπειν τῷ φωτὶ καὶ πρὸς ἐκεῖνο δοκιμάζεσθαι, ἀλλὰ προθεὶς χρυσίον καὶ δόξαν καὶ ἡδονὴν ὃν μὲν ἂν αὐτῶν ἴδῃς ὑπερορῶντα καὶ μηδαμῶς ἑλκόμενον πρὸς τὴν ὄψιν, οὗτος ἔστω ὁ τῷ θαλλῷ στεφόμενος, ὃν δ' ἂν ἀτενὲς ἀποβλέποντα*
30 *καὶ τὴν χεῖρα ὀρέγοντα ἐπὶ τὸ χρυσίον, ἀπάγειν ἐπὶ τὸ καυτήριον τοῦτον ἀποκείραντα πρότερον τὸν πώγωνα ὡς ἔδοξεν.*

47. ΠΑΡΡ. *ἔσται ταῦτα, ὦ φιλοσοφία, καὶ ὄψει αὐτίκα μάλα τοὺς πολλοὺς αὐτῶν ἀλωπεκίας ἢ πιθηκοφόρους, ὀλίγους δὲ καὶ ἐστεφανωμένους· εἰ βούλεσθε μέντοι, κἀνταῦθα ἀνάξω τινὰς ὑμῖν νὴ Δί' αὐτῶν.*

ΦΙΛ. *πῶς λέγεις; ἀνάξεις τοὺς φυγόντας;* 5

ΠΑΡΡ. *καὶ μάλα, ἥνπερ ἡ ἱέρειά μοι ἐθελήσῃ πρὸς ὀλίγον χρῆσαι τὴν ὁρμιὰν ἐκείνην καὶ τὸ ἄγκιστρον, ὅπερ ὁ ἁλιεὺς ἀνέθηκεν ὁ ἐκ Πειραιῶς.*

ΙΕΡ. *ἰδοὺ δὴ λαβέ, καὶ τὸν κάλαμόν γε ἅμα, ὡς πάντ' ἔχοις.* 10

ΠΑΡΡ. *οὐκοῦν, ὦ ἱέρεια, καὶ ἰσχάδας μοί τινας δὸς ἀνύσασα καὶ ὀλίγον τοῦ χρυσίου.*

ΙΕΡ. *λάμβανε.*

ΦΙΛ. *τί πράττειν ἀνὴρ διανοεῖται;*

ΙΕΡ. *δελεάσας τὸ ἄγκιστρον ἰσχάδι καὶ τῷ χρυσίῳ* 15 *καθεζόμενος ἐπὶ τὸ ἄκρον τοῦ τειχίου καθῆκεν ἐς τὴν πόλιν.*

ΦΙΛ. *Τί ταῦτα, ὦ Παρρησιάδη, ποιεῖς; ἦ που τοὺς λίθους ἁλιεύσειν διέγνωκας ἐκ τοῦ Πελασγικοῦ.*

ΠΑΡΡ. *σιώπησον, ὦ φιλοσοφία, καὶ τὴν ἄγραν* 20 *περίμενε· σὺ δέ, Πόσειδον ἀγρεῦ καὶ Ἀμφιτρίτη φίλη, πολλοὺς ἡμῖν ἀνάπεμπε τῶν ἰχθύων.* 48. *ἀλλ' ὁρῶ τινα λάβρακα εὐμεγέθη, μᾶλλον δὲ χρύσοφρυν.*

ΕΛΕΓΧΟΣ. *οὔκ, ἀλλὰ γαλεός ἐστι· προσέρχεται δὴ τῷ ἀγκίστρῳ κεχηνώς. ὀσφρᾶται τοῦ χρυσίου, πλησίον* 25 *ἤδη ἐστίν· ἔψαυσεν, εἴληπται, ἀνασπάσωμεν.*

ΠΑΡΡ. *καὶ σύ, ὦ ἔλεγχε, νῦν συνεπιλαβοῦ τῆς ὁρμιᾶς· ἄνω ἐστί. φέρ' ἴδω τίς εἶ, ὦ βέλτιστε ἰχθύων; κύων οὗτός γε. Ἡράκλεις τῶν ὀδόντων. τί τοῦτο, ὦ γενναιότατε; εἴληψαι λιχνεύων περὶ τὰς πέτρας, ἔνθα* 30 *λήσειν ἤλπισας ὑποδεδυκώς; ἀλλὰ νῦν ἔσῃ φανερὸς*

ἅπασιν ἐκ τῶν βραγχίων ἀπηρτημένος. ἐξέλωμεν τὸ δέλεαρ καὶ τὸ ἄγκιστρον τουτί. κενόν σοι τὸ ἄγκιστρον· ἡ δ' ἰσχὰς ἤδη προσέσχηται καὶ τὸ χρυσίον ἐν τῇ κοιλίᾳ.

ΔΙΟΓ. μὰ Δί' ἐξεμεσάτω, ὡς δὴ καὶ ἐπ' ἄλλους δελεάσωμεν.

ΠΑΡΡ. εὖ ἔχει· τί φής, ὦ Διόγενες; οἶσθα τοῦτον ὅστις ἐστίν, ᾗ προσήκει σοί τι ἀνήρ;

ΔΙΟΓ. οὐδαμῶς.

ΠΑΡΡ. τί οὖν; πόσου ἄξιον αὐτὸν χρὴ φάναι; ἐγὼ μὲν γὰρ δύ' ὀβολῶν πρῴην αὐτὸν ἐτιμησάμην.

ΔΙΟΓ. πολὺ λέγεις· ἄβρωτός τε γάρ ἐστι καὶ εἰδεχθὴς καὶ σκληρὸς καὶ ἄτιμος· ἄφες αὐτὸν ἐπὶ κεφαλὴν ἀπὸ τῆς πέτρας· σὺ δὲ ἄλλον ἀνάσπασον καθεὶς τὸ ἄγκιστρον. ἐκεῖνο μέντοι ὅρα, ὦ Παρρησιάδη, μὴ καμπτόμενός σοι ὁ κάλαμος ἀποκλασθῇ.

ΠΑΡΡ. θάρρει, ὦ Διόγενες· κοῦφοί εἰσι καὶ τῶν ἀφύων ἐλαφρότεροι.

ΔΙΟΓ. νὴ Δί', ἀφυέστατοί γε· ἀνάσπα δὲ ὅμως.

49. ΠΑΡΡ. ἰδού· τίς ἄλλος οὗτος ὁ πλατύς; ὥσπερ ἡμίτομος ἰχθὺς προσέρχεται, ψῆττά τις, κεχηνὼς ἐς τὸ ἄγκιστρον· κατέπιεν, ἔχεται, ἀνεσπάσθω.

ΔΙΟΓ. τίς ἐστιν;

ΕΛΕΓ. ὁ Πλατωνικὸς εἶναι λέγων.

ΠΛΑΤ. καὶ σύ, ὦ κατάρατε, ἥκεις ἐπὶ τὸ χρυσίον;

ΠΑΡΡ. τί φής, ὦ Πλάτων; τί ποιῶμεν αὐτόν;

ΠΛΑΤ. ἀπὸ τῆς αὐτῆς πέτρας καὶ οὗτος.

50. ΔΙΟΓ. ἐπ' ἄλλον καθείσθω.

ΠΑΡΡ. καὶ μὴν ὁρῶ τινα πάγκαλον προσιόντα, ὡς ἂν ἐν βυθῷ δόξειεν, ποικίλον τὴν χρόαν, ταινίας τινὰς ἐπὶ τοῦ νώτου ἐπιχρύσους ἔχοντα. ὁρᾷς, ὦ ἔλεγχε; ὁ τὸν Ἀριστοτέλην προσποιούμενος οὗτός ἐστιν. ἦλθεν,

εἶτα πάλιν ἀπενήξατο. περισκοπεῖ ἀκριβῶς, αὖθις ἐπανῆλθεν, ἔχανεν, εἴληπται, ἀνιμήσθω.

ΑΡΙΣΤ. μὴ ἔρῃ με, ὦ Παρρησιάδη, περὶ αὐτοῦ· ἀγνοῶ γὰρ ὅστις ἐστίν.

ΠΑΡΡ. οὐκοῦν καὶ οὗτος, ὦ Ἀριστότελες, κατὰ τῶν πετρῶν. 51. ἀλλ' ἦν ἰδού, πολλούς που τοὺς ἰχθῦς ὁρῶ κατὰ ταὐτὸν ὁμόχροας, ἀκανθώδεις καὶ τὴν ἐπιφάνειαν ἐκτετραχυσμένους, ἐχίνων δυσληπτοτέρους. ἦ που σαγήνης ἐπ' αὐτοὺς δεήσει· ἀλλ' οὐ πάρεστιν. ἱκανὸν εἰ κἂν ἕνα τινὰ ἐκ τῆς ἀγέλης ἀνασπάσαιμεν. ἥξει δ' ἐπὶ τὸ ἄγκιστρον δηλαδὴ ὃς ἂν αὐτῶν θρασύτατος ᾖ.

ΕΛΕΓ. κάθες, εἰ δοκεῖ, σιδηρώσας γε πρότερον ἐπὶ πολὺ τῆς ὁρμιᾶς, μὴ ἀποπρίσῃ τοῖς ὀδοῦσι καταπιὼν τὸ χρυσίον.

ΠΑΡΡ. καθῆκα. σὺ δέ, ὦ Πόσειδον, ταχεῖαν ἐπιτέλει τὴν ἄγραν. βαβαῖ, μάχονται περὶ τοῦ δελέατος, καὶ συνάμα πολλοὶ περιτρώγουσι τὴν ἰσχάδα, οἱ δὲ προσφύντες ἔχονται τοῦ χρυσίου. εὖ ἔχει· περιεπάρη τις μάλα καρτερός. φέρ' ἴδω τίνος ἐπώνυμον σεαυτὸν εἶναι λέγεις; καίτοι γελοῖός γέ εἰμι ἀναγκάζων ἰχθὺν λαλεῖν· ἄφωνοι γὰρ αὐτοί. ἀλλὰ σύ, ὦ ἔλεγχε, εἰπὲ ὅντινα ἔχει διδάσκαλον.

ΕΛΕΓ. Χρύσιππον τουτονί.

ΠΑΡΡ. μανθάνω· διότι χρυσίον, οἶμαι, προσῆν τῷ ὀνόματι. σὺ δ' οὖν, Χρύσιππε, πρὸς τῆς Ἀθηνᾶς εἰπέ, οἶσθα τοὺς ἄνδρας ἢ τοιαῦτα παρήνεις αὐτοῖς ποιεῖν;

ΧΡΥΣ. νὴ Δί', ὑβριστικὰ ἐρωτᾷς, ὦ Παρρησιάδη, προσήκειν τι ἡμῖν ὑπολαμβάνων τοιούτους ὄντας.

ΠΑΡΡ. εὖ γε, ὦ Χρύσιππε, γενναῖος εἶ. οὗτος γοῦν καὶ αὐτὸς ἐπὶ κεφαλὴν μετὰ τῶν ἄλλων, ἐπεὶ καὶ ἀκανθώδης ἐστί, καὶ δέος μὴ διαπαρῇ τις τὸν λαιμὸν ἐσθίων.

52. ΦΙΛ. ἅλις, ὦ Παρρησιάδη, τῆς ἄγρας, μὴ καί τίς σοι, οἷοι πολλοί εἰσιν, οἴχηται ἀποσπάσας τὸ χρυσίον καὶ τὸ ἄγκιστρον· εἶτά σε ἀποτῖσαι τῇ ἱερείᾳ δεήσει. ὥστε ἡμεῖς μὲν ἀπίωμεν περιπατήσουσαι· καιρὸς δὲ καὶ
5 ὑμᾶς ἀπιέναι ὅθεν ἥκετε, μὴ καὶ ὑπερήμεροι γένησθε τῆς προθεσμίας. σὺ δὲ καὶ ὁ ἔλεγχος, ὦ Παρρησιάδη, κύκλῳ ἐπὶ πάντας αὐτοὺς ἰόντες ἢ στεφανοῦτε ἢ ἐγκάετε, ὡς ἔφην.

ΠΑΡΡ. ἔσται ταῦτα, ὦ φιλοσοφία. χαίρετε, ὦ
10 βέλτιστοι ἀνδρῶν. ἡμεῖς δὲ κατίωμεν, ὦ ἔλεγχε, καὶ τελῶμεν τὰ παραγγελλόμενα. ποῖ δὲ καὶ πρῶτον ἀπιέναι δεήσει; μῶν ἐς τὴν Ἀκαδήμειαν ἢ ἐς τὴν στοάν;

ΕΛΕΓ. ἀπὸ τοῦ Λυκείου ποιησόμεθα τὴν ἀρχήν.

ΠΑΡΡ. οὐδὲν διοίσει τοῦτο. πλὴν οἶδά γε ἐγὼ ὡς
15 ὅποι ποτ' ἂν ἀπέλθωμεν, ὀλίγων μὲν τῶν στεφάνων, πολλῶν δὲ τῶν καυτηρίων δεησόμεθα.

ΠΕΡΙ ΠΕΝΘΟΥΣ.

1. Ἄξιόν γε παρατηρεῖν τὰ ὑπὸ τῶν πολλῶν ἐν τοῖς πένθεσι γινόμενα καὶ λεγόμενα καὶ τὰ ὑπὸ τῶν παραμυθουμένων δῆθεν αὐτοὺς αὖθις λεγόμενα, καὶ ὡς ἀφόρητα ἡγοῦνται τὰ συμβαίνοντα σφίσι τε αὐτοῖς οἱ ὀδυρόμενοι καὶ ἐκείνοις οὓς ὀδύρονται, οὐ μὰ τὸν Πλού- 5 τωνα καὶ Φερσεφόνην κατ' οὐδὲν ἐπιστάμενοι σαφῶς οὔτ' εἰ πονηρὰ ταῦτα καὶ λύπης ἄξια οὔτ' εἰ τοὐναντίον ἡδέα καὶ βελτίω τοῖς παθοῦσι, νόμῳ δὲ καὶ συνηθείᾳ τὴν λύπην ἐπιτρέποντες. ἐπειδὰν τοίνυν ἀποθάνῃ τις, οὕτω ποιοῦσι—μᾶλλον δὲ πρότερον εἰπεῖν βούλομαι ἅστινας 10 περὶ αὐτοῦ τοῦ θανάτου δόξας ἔχουσιν· οὕτω γὰρ ἔσται φανερόν, οὕτινος ἕνεκα τὰ περιττὰ ἐκεῖνα ἐπιτηδεύουσιν.

2. ὁ μὲν δὴ πολὺς ὅμιλος, οὓς ἰδιώτας οἱ σοφοὶ καλοῦσιν, Ὁμήρῳ τε καὶ Ἡσιόδῳ καὶ τοῖς ἄλλοις μυθοποιοῖς περὶ τούτων πειθόμενοι καὶ νόμον θέμενοι τὴν ποίησιν αὐτῶν, 15 τόπον τινὰ ὑπὸ τῇ γῇ βαθὺν Ἅιδην ὑπειλήφασι, μέγαν δὲ καὶ πολύχωρον τοῦτον εἶναι καὶ ζοφερὸν καὶ ἀνήλιον οὐκ οἶδ' ὅπως αὐτοῖς φωτίζεσθαι δοκοῦντα πρὸς τὸ καὶ καθορᾶν τῶν ἐνόντων ἕκαστον· βασιλεύειν δὲ τοῦ χάσματος ἀδελφὸν τοῦ Διὸς Πλούτωνα κεκλημένον, ὥς μοι 20 τῶν τὰ τοιαῦτα δεινῶν τις ἔλεγε, διὰ τὸ πλουτεῖν τοῖς νεκροῖς τῇ προσηγορίᾳ τετιμημένον. τοῦτον δὲ τὸν

Πλούτωνα τὴν παρ' αὐτῷ πολιτείαν καὶ τὸν κάτω βίον καταστήσασθαι τοιοῦτον· κεκληρῶσθαι μὲν γὰρ αὐτὸν ἄρχειν τῶν ἀποθανόντων, καταδεξάμενον δὲ αὐτοὺς καὶ παραλαβόντα κατέχειν δεσμοῖς ἀφύκτοις, οὐδενὶ τὸ
5 παράπαν τῆς ἄνω ὁδοῦ ὑφιέμενον πλὴν ἐξ ἅπαντος τοῦ αἰῶνος πάνυ ὀλίγων ἐπὶ μεγίσταις αἰτίαις. 3. περιρρεῖσθαι δὲ τὴν χώραν αὐτοῦ ποταμοῖς μεγάλοις τε καὶ φοβεροῖς κἀκ μόνων τῶν ὀνομάτων· Κωκυτοὶ γὰρ καὶ Πυριφλεγέθοντες καὶ τὰ τοιαῦτα κέκληνται. τὸ δὲ
10 μέγιστον, ἡ Ἀχερουσία λίμνη πρόκειται πρώτη δεχομένη τοὺς ἀπαντῶντας, ἣν οὐκ ἔνι διαπλεῦσαι ἢ παρελθεῖν ἄνευ τοῦ πορθμέως· βαθεῖα γὰρ περᾶσαι τοῖς ποσὶ καὶ διανήξασθαι πολλή, καὶ ὅλως οὐκ ἂν αὐτὴν διαπταίη οὐδὲ τὰ νεκρὰ τῶν ὀρνέων. 4. πρὸς δὲ αὐτῇ τῇ καθόδῳ
15 καὶ πύλῃ οὔσῃ ἀδαμαντίνῃ ἀδελφιδοῦς τοῦ βασιλέως Αἰακὸς ἕστηκε τὴν φρουρὰν ἐπιτετραμμένος καὶ παρ' αὐτῷ κύων τρικέφαλος μάλα κάρχαρος, τοὺς μὲν ἀφικνουμένους φίλιόν τι καὶ εἰρηνικὸν προσβλέπων, τοὺς δὲ πειρῶντας ἀποδιδράσκειν ὑλακτῶν καὶ τῷ χάσματι
20 δεδιττόμενος. 5. περαιωθέντας δὲ τὴν λίμνην ἐς τὸ ἔσω λειμὼν ὑποδέχεται μέγας τῷ ἀσφοδέλῳ κατάφυτος καὶ ποτὸν μνήμης πολέμιον· λήθης γοῦν διὰ τοῦτο ὠνόμασται. ταῦτα γὰρ ἀμέλει διηγήσαντο τοῖς πάλαι ἐκεῖθεν ἀφιγμένοι Ἄλκηστίς τε καὶ Πρωτεσίλεως οἱ Θετταλοὶ καὶ
25 Θησεὺς ὁ τοῦ Αἰγέως καὶ ὁ τοῦ Ὁμήρου Ὀδυσσεύς, μάλα σεμνοὶ καὶ ἀξιόπιστοι μάρτυρες, ἐμοὶ δοκεῖν, οὐ πιόντες τῆς πηγῆς· οὐ γὰρ ἂν ἐμέμνηντο αὐτῶν. 6. ὁ μὲν οὖν Πλούτων, ὡς ἐκεῖνοι ἔφασαν, καὶ ἡ Φερσεφόνη δυναστεύουσι καὶ τὴν τῶν ὅλων δεσποτείαν ἔχουσιν, ὑπηρε-
30 τοῦσι δ' αὐτοῖς καὶ τὴν ἀρχὴν συνδιαπράττουσιν ὄχλος πολὺς ἐρινύες τε καὶ ποιναὶ καὶ φόβοι καὶ ὁ Ἑρμῆς,

οὗτος μέν γε οὐκ ἀεὶ συμπαρών. 7. ὕπαρχοι δὲ καὶ σατράπαι καὶ δικασταὶ κάθηνται δύο, Μίνως τε καὶ Ῥαδάμανθυς οἱ Κρῆτες, ὄντες υἱοὶ τοῦ Διός. οὗτοι δὲ τοὺς μὲν ἀγαθοὺς τῶν ἀνδρῶν καὶ δικαίους καὶ κατ' ἀρετὴν βεβιωκότας, ἐπειδὰν συναλισθῶσι πολλοί, καθάπερ ἐς ἀποικίαν τινὰ πέμπουσιν ἐς τὸ Ἠλύσιον πεδίον τῷ ἀρίστῳ βίῳ συνεσομένους. 8. ἂν δέ τινας τῶν πονηρῶν λάβωσι, ταῖς ἐρινύσι παραδόντες ἐς τὸν τῶν ἀσεβῶν χῶρον ἐκπέμπουσι κατὰ λόγον τῆς ἀδικίας κολασθησομένους. ἔνθα δή τί τῶν κακῶν οὐ πάσχουσι στρεβλούμενοί τε καὶ καιόμενοι καὶ ὑπὸ γυπῶν ἐσθιόμενοι καὶ τροχῷ συμπεριφερόμενοι καὶ λίθους ἀνακυλίοντες; ὁ μὲν γὰρ Τάνταλος ἐπ' αὐτῇ τῇ λίμνῃ αὖος ἕστηκε κινδυνεύων ὑπὸ τοῦ δίψους ὁ κακοδαίμων ἀποθανεῖν. 9. οἱ δὲ τοῦ μέσου βίου, πολλοὶ ὄντες οὗτοι, ἐν τῷ λειμῶνι πλανῶνται ἄνευ τῶν σωμάτων σκιαὶ γενόμενοι καὶ ὑπὸ τῇ ἀφῇ καθάπερ καπνὸς ἀφανιζόμενοι. τρέφονται δὲ ἄρα ταῖς παρ' ἡμῶν χοαῖς καὶ τοῖς καθαγιζομένοις ἐπὶ τῶν τάφων· ὡς εἴ τῳ μὴ εἴη καταλελειμμένος ὑπὲρ γῆς φίλος ἢ συγγενής, ἄσιτος οὗτος νεκρὸς καὶ λιμώττων ἐν αὐτοῖς πολιτεύεται. 10. ταῦτα οὕτως ἰσχυρῶς περιελήλυθε τοὺς πολλούς, ὥστε ἐπειδάν τις ἀποθάνῃ τῶν οἰκείων, πρῶτα μὲν φέροντες ὀβολὸν ἐς τὸ στόμα κατέθηκαν αὐτῷ, μισθὸν τῷ πορθμεῖ τῆς ναυτιλίας γενησόμενον, οὐ πρότερον ἐξετάσαντες ὁποῖον τὸ νόμισμα νομίζεται καὶ διαχωρεῖ παρὰ τοῖς κάτω, καὶ εἰ δύναται παρ' ἐκείνοις Ἀττικὸς ἢ Μακεδονικὸς ἢ Αἰγιναῖος ὀβολός, οὐδ' ὅτι πολὺ κάλλιον ἦν μὴ ἔχειν τὰ πορθμεῖα καταβαλεῖν· οὕτω γὰρ ἂν οὐ παραδεξαμένου τοῦ πορθμέως ἀναπόμπιμοι πάλιν ἐς τὸν βίον ἀφικνοῦντο. 11. μετὰ ταῦτα δὲ λούσαντες αὐτούς, ὡς οὐχ ἱκανῆς τῆς κάτω

λίμνης λουτρὸν εἶναι τοῖς ἐκεῖ, καὶ μύρῳ τῷ καλλίστῳ χρίσαντες τὸ σῶμα πρὸς δυσωδίαν ἤδη βιαζόμενον καὶ στεφανώσαντες τοῖς ὡραίοις ἄνθεσι προτίθενται λαμπρῶς ἀμφιέσαντες, ἵνα μὴ ῥιγῷεν δῆλον ὅτι παρὰ τὴν ὁδὸν
5 μηδὲ γυμνοὶ βλέποιντο τῷ Κερβέρῳ. 12. οἰμωγαὶ δὲ ἐπὶ τούτοις καὶ κωκυτὸς γυναικῶν καὶ παρὰ πάντων δάκρυα καὶ στέρνα τυπτόμενα καὶ σπαραττομένη κόμη καὶ φοινισσόμεναι παρειαί· καί που καὶ ἐσθὴς καταρρήγνυται καὶ κόνις ἐπὶ τῇ κεφαλῇ πάττεται καὶ οἱ ζῶντες
10 οἰκτρότεροι τοῦ νεκροῦ· οἱ μὲν γὰρ χαμαὶ κυλινδοῦνται πολλάκις καὶ τὰς κεφαλὰς ἀράττουσι πρὸς τὸ ἔδαφος, ὁ δὲ εὐσχήμων καὶ καλὸς καὶ καθ' ὑπερβολὴν ἐστεφανωμένος ὑψηλὸς πρόκειται καὶ μετέωρος ὥσπερ ἐς πομπὴν κεκοσμημένος. 13. εἶθ' ἡ μήτηρ ἢ καὶ νὴ Δί' ὁ πατὴρ
15 ἐκ μέσων τῶν συγγενῶν προελθὼν καὶ περιχυθεὶς αὐτῷ— προκείσθω γάρ τις νέος καὶ καλός, ἵνα καὶ ἀκμαιότερον τὸ ἐπ' αὐτῷ δρᾶμα ᾖ—φωνὰς ἀλλοκότους καὶ ματαίας ἀφίησι, πρὸς ἃς ὁ νεκρὸς αὐτὸς ἀποκρίναιτ' ἄν, εἰ λάβοι φωνήν· φήσει γὰρ ὁ πατὴρ γοερόν τι φθεγγόμενος καὶ
20 παρατείνων ἕκαστον τῶν ὀνομάτων, τέκνον ἥδιστον, οἴχῃ μοι καὶ τέθνηκας καὶ πρὸ ὥρας ἀνηρπάσθης μόνον ἐμὲ τὸν ἄθλιον καταλιπών, οὐ γαμήσας, οὐ παιδοποιησάμενος, οὐ στρατευσάμενος, οὐ γεωργήσας, οὐκ εἰς γῆρας ἐλθών· οὐ κωμάσῃ πάλιν οὐδὲ ἐρασθήσῃ, τέκνον, οὐδὲ ἐν συμποσίοις
25 μετὰ τῶν ἡλικιωτῶν μεθυσθήσῃ. 14. ταῦτα δὲ καὶ τὰ τοιαῦτα φήσει οἰόμενος τὸν υἱὸν δεῖσθαι μὲν ἔτι τούτων καὶ ἐπιθυμεῖν καὶ μετὰ τὴν τελευτήν, οὐ δύνασθαι δὲ μετέχειν αὐτῶν. καίτοι τί ταῦτα φημί; πόσοι γὰρ καὶ ἵππους καὶ παλλακίδας, οἱ δὲ καὶ οἰνοχόους ἐπικατέσφαξαν καὶ
30 ἐσθῆτα καὶ τὸν ἄλλον κόσμον συγκατέφλεξαν ἢ συγκατώρυξαν, ὡς χρησομένοις ἐκεῖ καὶ ἀπολαύσουσιν αὐτῶν

κάτω; 15. ὁ δ' οὖν πρεσβύτης ὁ πενθῶν οὕτωσὶ ταῦτα πάντα ὁπόσα εἴρηκα καὶ ἔτι τούτων πλείονα οὔτε τοῦ παιδὸς ἕνεκα τραγῳδεῖν ἔοικεν—οἶδε γὰρ οὐκ ἀκουσόμενον οὐδ' ἂν μεῖζον ἐμβοήσῃ τοῦ Στέντορος—οὔτε μὴν αὐτοῦ· φρονεῖν γὰρ οὕτω καὶ γιγνώσκειν ἱκανὸν ἦν καὶ 5 ἄνευ τῆς βοῆς· οὐδεὶς γὰρ δὴ πρὸς ἑαυτὸν δεῖται βοᾶν. λοιπὸν οὖν ἐστιν αὐτὸν τῶν παρόντων ἕνεκα ταῦτα ληρεῖν οὔθ' ὅ τι πέπονθεν αὐτῷ ὁ παῖς εἰδότα οὔθ' ὅποι κεχώρηκε, μᾶλλον δὲ οὐδὲ τὸν βίον αὐτὸν ἐξετάσαντα ὁποῖός ἐστιν· οὐ γὰρ ἂν τὴν ἐξ αὐτοῦ μετάστασιν ὥς 10 τι τῶν δεινῶν ἐδυσχέραινεν. 16. εἴποι δ' ἂν οὖν πρὸς αὐτὸν ὁ παῖς παραιτησάμενος τὸν Αἰακὸν καὶ τὸν Ἀιδωνέα πρὸς ὀλίγον τοῦ στομίου ὑπερκῦψαι καὶ τὸν πατέρα παῦσαι ματαιάζοντα, ὦ κακόδαιμον ἄνθρωπε, τί κέκραγας; τί δέ μοι παρέχεις πράγματα; παῦσαι 15 τιλλόμενος τὴν κόμην καὶ τὸ πρόσωπον ἐξ ἐπιπολῆς ἀμύσσων. τί μοι λοιδορῇ καὶ ἄθλιον ἀποκαλεῖς καὶ δύσμορον πολύ σου βελτίω καὶ μακαριώτερον γεγενημένον; ἢ τί σοι δεινὸν πάσχειν δοκῶ; ἢ διότι μὴ τοιουτοσὶ γέρων ἐγενόμην οἷος εἶ σύ, φαλακρὸς μὲν τὴν κεφαλήν, 20 τὴν δὲ ὄψιν ἐρρυτιδωμένος, κυφὸς καὶ τὰ γόνατα νωθής, καὶ ὅλως ὑπὸ τοῦ χρόνου σαθρός, πολλὰς τριακάδας καὶ ὀλυμπιάδας ἀνατλήσας, καὶ τὰ τελευταῖα δὴ ταῦτα παραπαίων ἐπὶ τοσούτων μαρτύρων; ὦ μάταιε, τί σοι δοκεῖ χρηστὸν εἶναι περὶ τὸν βίον, οὗ μηκέτι μεθέξομεν; 25 ἢ τοὺς πότους ἐρεῖς δῆλον ὅτι καὶ τὰ δεῖπνα καὶ ἐσθῆτα καὶ ἀφροδίσια, καὶ δέδιας μὴ τούτων ἐνδεὴς γενόμενος ἀπόλωμαι, ἀγνοεῖς δὲ ὅτι τὸ μὴ διψῆν πολὺ κάλλιον τοῦ πιεῖν καὶ τὸ μὴ πεινῆν τοῦ φαγεῖν καὶ τὸ μὴ ῥιγοῦν τοῦ ἀμπεχόνης εὐπορεῖν; 17. φέρε τοίνυν, ἐπειδὴ ἔοικας 30 ἀγνοεῖν, διδάξομαί σε θρηνεῖν ἀληθέστερον, καὶ δὴ ἀνα-

λαβὼν ἐξ ὑπαρχῆς βόα, τέκνον ἄθλιον, οὐκέτι διψήσεις, οὐκέτι πεινήσεις οὐδὲ ῥιγώσεις. οἴχῃ μοι, κακόδαιμον, ἐκφυγὼν τὰς νόσους, οὐ πυρετὸν ἔτι δεδιώς, οὐ πολέμιον, οὐ τύραννον· οὐκ ἔρως σε ἀνιάσει οὐδὲ
5 συνουσία διαστρέψει οὐδὲ σπαθήσεις ἐπὶ τούτῳ δὶς ἢ τρὶς τῆς ἡμέρας, ὦ τῆς συμφορᾶς. οὐ καταφρονηθήσῃ γέρων γενόμενος οὐδ' ὀχληρὸς ἔσῃ τοῖς νέοις βλεπόμενος. 18. ἂν ταῦτα λέγῃς, ὦ πάτερ, οὐκ οἴει πολὺ ἀληθέστερα καὶ γελοιότερα ἐκείνων ἐρεῖν; ἀλλὰ ὅρα
10 μὴ τόδε σε ἀνιᾷ καὶ διανοῇ τὸν παρ' ἡμῖν ζόφον καὶ τὸ πολὺ σκότος, κἄτα δέδιας μή σοι ἀποπνιγῶ κατακλεισθεὶς ἐν τῷ μνήματι. χρὴ δὲ πρὸς ταῦτα λογίζεσθαι ὅτι τῶν ὀφθαλμῶν διασαπέντων ἢ καὶ νὴ Δία καέντων μετ' ὀλίγον, εἴ γε καῦσαί με διεγνώκατε, οὔτε σκότος οὔτε
15 φῶς ὁρᾶν δυνησόμεθα. καὶ ταῦτα μὲν ἴσως μέτρια. 19. τί δέ με ὁ κωκυτὸς ὑμῶν ὀνίνησι καὶ ἡ πρὸς τὸν αὐλὸν αὕτη στερνοτυπία καὶ ἡ τῶν γυναικῶν περὶ τὸν θρῆνον ἀμετρία; τί δὲ ὁ ὑπὲρ τοῦ τάφου λίθος ἐστεφανωμένος; ἢ τί ὑμῖν δύναται τὸ ἄκρατον ἐπιχεῖν; ἢ νομίζετε
20 καταστάξειν αὐτὸν πρὸς ἡμᾶς καὶ μέχρι τοῦ Ἅιδου διίξεσθαι; τὰ μὲν γὰρ ἐπὶ τῶν καθαγισμῶν καὶ αὐτοὶ ὁρᾶτε, οἶμαι, ὡς τὸ μὲν νοστιμώτατον τῶν παρεσκευασμένων ὁ καπνὸς παραλαβὼν ἄνω ἐς τὸν οὐρανὸν οἴχεται μηδέν τι ἡμᾶς ὀνήσας τοὺς κάτω, τὸ δὲ καταλειπόμενον, ἡ κόνις,
25 ἀχρεῖον, ἐκτὸς εἰ μὴ τὴν σποδὸν ἡμᾶς σιτεῖσθαι πεπιστεύκατε. οὐχ οὕτως ἄσπορος οὐδὲ ἄκαρπος ἡ τοῦ Πλούτωνος ἀρχὴ οὐδ' ἐπιλέλοιπεν ἡμᾶς ὁ ἀσφόδελος, ἵνα παρ' ὑμῶν τὰ σιτία μεταστελλώμεθα. ὥστε μοι νὴ τὴν Τισιφόνην πάλαι δὴ ἐφ' οἷς ἐποιεῖτε καὶ ἐλέγετε παμμέγεθες ἐπῄει
30 ἀνακαγχάσαι, διεκώλυσε δὲ ἡ ὀθόνη καὶ τὰ ἔρια, οἷς μου τὰς σιαγόνας ἀπεσφίγξατε.

20. ὣς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψεν. πρὸς Διός, ἐὰν λέγῃ ταῦτα ὁ νεκρὸς ἐπιστραφεὶς ἀνακλίνας αὐτὸν ἐπ' ἀγκῶνος, οὐκ ἂν οἰόμεθα δικαιότατ' ἂν αὐτὸν εἰπεῖν; ἀλλ' ὅμως οἱ μάταιοι καὶ βοῶσι καὶ μεταστειλάμενοί τινα θρήνων σοφιστὴν πολλὰς συνειλοχότα παλαιὰς συμφορὰς τούτῳ συναγωνιστῇ καὶ χορηγῷ τῆς ἀνοίας καταχρῶνται, ὅπῃ ἂν ἐκεῖνος ἐξάρχῃ πρὸς τὸ μέλος ἐπαιάζοντες. 21. καὶ μέχρι μὲν θρήνων ὁ αὐτὸς ἅπασι νόμος τῆς ἀβελτερίας· τὸ δ' ἀπὸ τούτων διελόμενοι κατὰ ἔθνη τὰς ταφὰς ὁ μὲν Ἕλλην ἔκαυσεν, ὁ δὲ Πέρσης ἔθαψεν, ὁ δὲ Ἰνδὸς ὑάλῳ περιχρίει, ὁ δὲ Σκύθης κατεσθίει, ταριχεύει δὲ ὁ Αἰγύπτιος· οὗτος μέν γε—λέγω δ' ἰδών—ξηράνας τὸν νεκρὸν σύνδειπνον καὶ συμπότην ἐποιήσατο· πολλάκις δὲ καὶ δεομένῳ χρημάτων ἀνδρὶ Αἰγυπτίῳ ἔλυσε τὴν ἀπορίαν ἐνέχυρον ἢ ὁ ἀδελφὸς ἢ ὁ πατὴρ ἐν καιρῷ γενόμενος. 22. χώματα μὲν γὰρ καὶ πυραμίδες καὶ στῆλαι καὶ ἐπιγράμματα πρὸς ὀλίγον διαρκοῦντα πῶς οὐ περιττὰ καὶ παιδιαῖς προσεοικότα; 23. καίτοι καὶ ἀγῶνας ἔνιοι διέθεσαν καὶ λόγους ἐπιταφίους εἶπον ἐπὶ τῶν μνημάτων ὥσπερ συναγορεύοντες ἢ μαρτυροῦντες παρὰ τοῖς κάτω δικασταῖς τῷ νεκρῷ. 24. ἐπὶ πᾶσι τούτοις τὸ περίδειπνον, καὶ πάρεισιν οἱ προσήκοντες καὶ τοὺς γονέας παραμυθοῦνται τοῦ τετελευτηκότος καὶ πείθουσι γεύσασθαι οὐκ ἀηδῶς μὰ Δί' οὐδ' αὐτοὺς ἀναγκαζομένους, ἀλλὰ ἤδη ὑπὸ λιμοῦ τριῶν ἑξῆς ἡμερῶν ἀπηυδηκότας. καί, μέχρι μὲν τίνος, ὦ οὗτος, ὀδυρόμεθα; ἔασον ἀναπαύσασθαι τοὺς τοῦ μακαρίτου δαίμονας· εἰ δὲ καὶ τὸ παράπαν κλάειν διέγνωκας, αὐτοῦ γε τούτου ἕνεκα χρὴ μὴ ἀπύσιτον εἶναι, ἵνα καὶ διαρκέσῃς πρὸς τοῦ πένθους τὸ μέγεθος. τότε δὴ τότε ῥαψωδοῦνται πρὸς ἁπάντων δύο τοῦ Ὁμήρου στίχοι·

καὶ γάρ τ' ἠύκομος Νιόβη ἐμνήσατο σίτου·
καὶ
γαστέρι δ' οὔπως ἐστὶ νέκυν πενθῆσαι Ἀχαιούς.

οἱ δὲ ἅπτονται μέν, αἰσχυνόμενοι δὲ τὰ πρῶτα καὶ δεδιότες εἰ φανοῦνται μετὰ τὴν τελευτὴν τῶν φιλτάτων τοῖς ἀνθρωπίνοις πάθεσιν ἐμμένοντες. ταῦτα καὶ πολὺ τούτων γελοιότερα εὕροι τις ἂν ἐπιτηρῶν ἐν τοῖς πένθεσι γινόμενα διὰ τὸ τοὺς πολλοὺς τὸ μέγιστον τῶν κακῶν τὸν θάνατον οἴεσθαι.

LIST OF READINGS IN BEKKER'S TEXT (LEIPZIG, 1853) WHICH HAVE NOT BEEN ADOPTED IN THIS BOOK.

A. *Somnium.*

§ 4 ἀνακτησαμένης (? misprint)
τὴν νύχθ' ὅλην ἐννοῶν..... (lacuna)
§ 9 πολλὰ καὶ θαυμαστὰ
§ 13 ἐλευθέριον
§ 17 καὶ ἐν τῇ πατρῴᾳ οἰκίᾳ

B. *Charon.*

§ 1 μοι ἐς ἀεὶ μεμνησομένῳ
§ 2 ὁ τελώνης ὁ Αἰακὸς τῶν βασιλείων τῶν Διός
§ 3 κατὰ ταῦτα δὴ Παρνασσὸς (and so in §§ 5, 6)
§ 10 γενέσθαι. ΕΡΜ. τοὺς τῆς ἱερείας παῖδας τῆς Ἀργόθεν φησὶν οὗτος, τοὺς ἅμα
§ 16 λεπτὸν ἑκάστῳ νῆμα
§ 22 [εἰδέναι]

C. *Piscator.*

§ 2 ἔχων ἀπαλλάττοιτο
§ 5 μὴ τῶν νῦν φιλοσόφων αὐτὸ ποιῆτε
§ 10 Ἀνύτου καὶ Μελήτου πέρι
§ 16 οὐ χαλεπὸν δικάσαι δίκην
§ 17 ἀναγκαῖοι δοκεῖτε
§ 20 ἀπὸ τοῦ φίλου (with conjecture φιλο)
§ 23 ἐν τοῖς δόγμασι
§ 26 αὐτὸ ἔδρασε
§ 30 τῶν καθ' ὑμᾶς αὐτούς
§ 33 μαστιγουμένῳ
§ 34 οἱ δὲ καὶ (? misprint)
§ 39 καταρχόμεθα
§ 41 προσλήψεται
§ 42 βοτρυδόν, μελισσῶν ἑσμοῦ δίκην
§ 46 καταράτῳ ἀνδρὶ ἐντύχῃ
§ 47 ὦ Πόσειδον
§ 50 ἀνέρῃ
§ 51 δ' οὖν

D. *De Luctu.*

§ 8 συμφερόμενοι
§ 10 ὁποῖόν τι καὶ τί δύναται
§ 12 πάσσεται
§ 16 ἢ τί σοι ἢ διότι
§ 24 omit σίτου after ἐμνήσατο

NOTE. I have written verbs in the third person without the ν (called νῦ ἑφελκυστικόν) whenever the next word begins with a consonant. Bekker frequently adds it.

NOTES.

THE DREAM.

§ 1, page 1.

1 ἄρτι μὲν ἐπεπαύμην..... ὁ δὲ πατὴρ ἐσκοπεῖτο] 'it was just after I left school when my father was considering'... The clauses are put parallel with μὲν and δὲ, as often in Greek, where we make the second depend on the first.

2 πρόσηβος] near to manhood, almost a man. Greek lads became ἔφηβοι on attaining their 17th year. In § 16 Lucian says that he was ἀντίπαις.

3 ὅτι καὶ] = *quid tandem*, or nearly so. The question would be 'what *am* I to put the lad to?' This emphatic καὶ is especially frequent in Lucian. Compare piscator § 16 οὐχ ὁρῶ ἥντινα καὶ λέγεις, § 45 φέρ' ἴδω τί καὶ ἔχει; Charon § 9 ὅ τι καὶ λέγουσι.

4 παιδεία] this word, as will be seen later on, had in Lucian's time a cant sense, almost equal to our 'culture' or 'higher education'. The μὲν following here is answered by the δὲ in εἰ δὲ..., where the construction is however changed.

5 τύχης λαμπρᾶς] 'a splendid fortune', in our sense.

λαμπρᾶς] compare piscator § 34 τῶν λαμπρῶν τούτων ὑπερορᾶν, Menippus § 12 τὰ λαμπρὰ ἐκεῖνα πάντα, πλούτους λέγω καὶ γένη καὶ δυναστείας.

6 τὰ δ' ἡμέτερα...] the δὲ continues the sentence in opposition to the τύχης λαμπρᾶς. 'While our means were small and called for a speedy kind of succour'. More literally 'the help they called for was one that should be a speedy sort of one'. This use of τις with an adjective in the sense of *quidam* is very common in Lucian. Compare Charon §§ 4, 11, 15 ὁρῶ ποικίλην τινὰ τὴν τύρβην, piscator § 20 πολυμισῆ τινα μέτει τὴν τέχνην. The verbs εἶναι, ἀπαιτεῖν, and likewise ἔχειν, εἶναι, and εὐφρανεῖν following, depend on the notion of thinking

and pointing out to be supplied from ἔδοξε above. But in the case of the last three the verb supplied must be in the first person singular (e g ἐδόκουν) as αὐτὸς shews.

7 βαναύσων] that is, some sordid mechanical handicraft, such as was thought too ignoble for a Greek freeman, and left only to the very poor or to slaves. For the construction τέχνην τῶν βαναύσων=βάναυσον τέχνην compare Ikaromenippus § 3 where γῦπα τῶν καρτερῶν is parallel to ἀετὸν εὐμεγέθη.

8 ἂν ἔχειν] the direct sentence would run εὐθὺς ἂν ἔχοι in the mouth of these φίλοι speaking to the father about his son. 'I should probably have my own needs supplied from my trade'. The future εὐφρανεῖν denotes what would certainly follow on the attainment of that which the present with ἂν represents as possible.

9 οἰκόσιτος] =a burden on my parents.

μηκέτι] in Lucian as in Plutarch before him, we find the distinction between μὴ and οὐ frequently ignored. Lucian, though striving to write the purest Attic, could leave such monsters as piscator § 24 δείξω γὰρ αὐτῷ ὅτι μὴ μάτην ξυλοφοροῦμεν.

10 οὐκ ἐς μακρὰν]=ἐς οὐ—μακρὰν, 'in no long time', 'soon'. Compare § 10 and Charon § 8.

11 τὸ γινόμενον] my earnings. Jacobitz well compares Toxaris § 18 τὸ γινόμενον ἐκ τούτου ἀποφέρων ἔτρεφε τὸν Δεινίαν.

§ 2.

13 ἀνδρὶ ἐλευθέρῳ πρέπουσα] not being strictly a βάναυσος τέχνη, but demanding some intelligence.

14 πρόχειρον ἔχουσα τὴν χορηγίαν] the adjective is part of the predicate as is shewn by the article before the substantive. The construction is common, and Lucian is very fond of it. Compare for instance piscator § 1 βάλλε βάλλε τὸν κατάρατον ἀφθόνοις τοῖς λίθοις, and χρηστὰς εἶχον τὰς ἐλπίδας below here.

χορηγίαν] the equipment of a choir to sing at a public festival was one of the λειτουργίαι or public services imposed by the laws of Athens on her wealthier citizens. Hence the word came to bear in Attic Greek the general sense of equipment or preparation. Lucian's parents could only afford to put him to some work which did not require a costly preparatory training.

πόρων] means, resource, and hence as here 'earnings', 'wage'. So we find πόρος χρημάτων, 'a way of getting money'.

15 ὡς ἕκαστος γνώμης ἢ ἐμπειρίας εἶχεν] 'as they were severally acquainted with or experienced in (this or that art)'. The intransitive ἔχω is often thus used with the relative genitive. Compare Toxaris § 44 ὥς τις ἢ γένους ἢ πλούτου ἢ δυνάμεως ἔχει, 'as he is situated in respect of family, wealth, &c'. So Thuc 1 22 § 3 ὡς ἑκατέρων τις εὐνοίας ἢ μνήμης ἔχοι.

17 ἑρμογλύφος] a carver of Hermae. These were squared pedestals, ending in busts of the god Hermes, the making of which was probably one of the more mechanical departments of the sculptor's art. They were very numerous in Greek towns, being set up at the corners of streets, in temples and the doorways of houses. See Thuc VI 27. Lucian's uncle, like many other sculptors, may have devoted himself to their production. There would most likely be a steady demand for them. See note on ἑρμογλυφικῇ in § 12.

18 λιθοξόος] a stonemason. In fact 'sculptor' is almost too fine a name for him.

ἐν τοῖς μάλιστα] that is εὐδοκίμοις. Compare gallus § 24 χώρας ..... ἐν ταῖς μάλιστα θαυμάζεσθαι ἀξίας.

20 ἀλλὰ τοῦτον ἄγε] 'so take this lad off'. ἀλλὰ is often used to introduce the conclusion, after a proposition expressed or implied, the sense being 'well then'. Compare gallus § 1 ἀλλὰ σέ, κάκιστε ἀλεκτρυών, ὁ Ζεὺς αὐτὸς ἐπιτρίψειε, deor dial 2 ἀλλ' εἰ καί τι ἥμαρτον, ὦ Ζεῦ, σύγγνωθί μοι, piscator § 23 ἀλλ' ἐγὼ αὐτοῦ κατηγορήσω.

21 ἑρμογλυφέα] another form = ἑρμογλύφον.

Page 2.

1 ἐτεκμαίρετο] 'he was judging this by my playing with the wax'. Compare Soph O T 916 τὰ καινὰ τοῖς πάλαι τεκμαίρεται.

τοῦ κηροῦ] the article shews that the wax on his writing-tablets is meant.

2 ἀποξέων ἂν... ἀνέπλαττον] the ἂν goes with the verb in a frequentative sense, as often. Compare piscator § 11 ἐντυγχάνων ἄν τισι ..... ἀνηρώτων, where there is as here a participle, to which the ἂν is attracted.

3 βόας] the Attic form would be βοῦς. Jacobitz.

4 εἰκότως] naturally, in a lifelike manner. See piscator § 38 ἐοικότας.

ἐφ' οἷς] on which = for which. See on § 7 ἐπὶ λόγοις.

5 πληγὰς ἐλάμβανον] the regular phrase in passive sense = ἐτυπτόμην, which is not in common use.

τότε] at the time of this meeting to decide upon young Lucian's career. The word does not refer back to ὁπότε. Readers of Thucydides will remember how often the word is thus employed by that author.

ἔπαινος] a praise (that is, a ground for praising me) for my cleverness.

6 καὶ ταῦτα] even this moulding of figures in wax, for which I had been whipped at school.

εἶχον] 'they had'; that is, the people who gave the ἔπαινος.

8 ἀπ' ἐκείνης etc] 'judging at least from that habit of moulding'. Or with Jacobitz, 'in consequence of' that habit.

§ 3.

ἅμα τε οὖν ἐδόκει.....κἀγὼ παρεδεδόμην] 'so soon then as a day was thought suitable for making a beginning of work, I was at once (pluperf) handed over to my uncle'. This parallel arrangement of the two clauses with τε...καὶ (or καὶ simply), where we make the second dependent, is perhaps even more common than that with μὲν ... δὲ noticed in § 1. For the change of tense compare § 14 ἔπριε ... ἐπεπήγει, piscator § 36 διελέλυτο ... κατεγελᾶτο.

10 μὰ τὸν Δία] μὰ anticipates the coming οὔ.

11 ἔχειν] 'imply', 'involve', 'bring', as often.

12 ἡλικιώτας] simply 'companions', 'playfellows'. So *aequales* in Latin.

ἐπίδειξιν] opening for display.

φαινοίμην γλύφων] 'should be seen to carve'. The regular meaning of φαίνομαι with a participle. Compare piscator § 19 εἴπερ ἡ γνώμη ὀρθὴ καὶ δικαία φαίνοιτο οὖσα, and note on § 8.

14 οἷς προῃρούμην] κατασκευάζειν αὐτά, 'for those for whom I chose to make them'. He writes the imperfect indicative, not the optative, passing into direct narrative instead of making it dependent.

καὶ τό γε πρῶτον etc] 'and then that first start, which is (καὶ) usual with beginners, happened'. The imperfect shews that all the events of this story happened in close connexion.

16 καθικέσθαι] with genitive. It means to 'come down upon' = strike.

πλακὸς] πλὰξ is a flat stone, a slab. So amores § 12 ἔδαφος...λίθων πλαξὶ λείαις ἐστρωμένον.

17 ἐπειπὼν etc] 'and he added the words of the proverb "well begun is half done"'. Jacobitz remarks that though Lucian elsewhere (Hermotimus § 3) ascribes the authorship of the sentence to Hesiod, yet Iamblichus assigns it to Pythagoras, and Polybius to the ancients generally. Compare Horace epp 1 2 40 *dimidium facti qui coepit habet.*

18 κατενεγκόντος] ἐμοῦ τὸν ἐγκοπέα.

21 κατήρξατο] 'initiated me' in a way not gentle nor yet encouraging. The word is specially used of beginning the sacrifices, as Dem Midias p 552 κατάρξασθαι τῶν ἱερῶν, and hence of the ceremony of initiation in the Eleusinian or other mysteries. It takes genitive of the victim, as Aristoph Aves 959 μὴ κατάρξῃ τοῦ τράγου. Here it is humorously put for 'made me pay my footing', to use a workmen's phrase.

§ 4.

23 συνεχὲς] the neuter used adverbially, as often. Compare ἀτενὲς in piscator §§ 30, 46 and συνεχὲς in gallus § 9.

ἀναλύζων] 'sobbing aloud'. A rare word. The simple verb is better known; see Aristoph Ach 690.

24 διηγοῦμαι τὴν σκυτάλην] that is, tell them how I was beaten with it. The Greek is short and conversational.

25 κατηγόρουν] αὐτοῦ.

26 ἔδρασε] the indicative shews that he is reporting his own words, or very nearly so. μὴ ὑπερβάλωμαι is also consistent with this.

27 ἀγανακτησαμένης] this middle form is almost ἅπαξ λεγόμενον.

30 τὴν σκυτάλην ἐννοῶν] I have adopted this clever conjecture of Steigerthal for τὴν νύχθ' ὅλην ἐννοῶν, the common reading. ἐννοῶν absolutely used in the sense of 'reflecting', without some expressed object, is an usage for which I can find no support. Sommerbrodt also well urges that §§ 14, 16 shew that Lucian laid great stress upon the σκυτάλη.

§ 5, page 3.

2 καὶ πάνυ] must be taken together, the καί emphasizing the πάνυ. Compare καὶ μάλα = 'very much' in § 7 and elsewhere.

καθ' Ὅμηρον] 'in the manner of Homer'. The words are from Agamemnon's speech Iliad II 56, and are referred to in like manner by Lucian again in gallus § 8.

9 ἔναυλος] 'is yet ringing in my ears'. Compare Plato Menex 235 b καί μοι αὕτη ἡ σεμνότης παραμένει ἡμέρας πλείω ἢ τρεῖς· οὕτως ἔναυλος ὁ λόγος τε καὶ ὁ φθόγγος παρὰ τοῦ λέγοντος ἐνδύεται εἰς τὰ ὦτα, ὥστε μόγις τετάρτῃ ἢ πέμπτῃ ἡμέρᾳ ἀναμιμνήσκομαι ἐμαυτοῦ καὶ αἰσθάνομαι οὗ γῆς εἰμί. The word seems to be derived from the flute (αὐλός).

§ 6.

10 ταῖν χεροῖν] genitive after λαβόμεναι.

11 μικροῦ] they were 'within a little of'. So ὀλίγου ἀπέθανον in Aristoph Ach 348 etc. The full phrase is probably ὀλίγου or μικροῦ δεῖ used parenthetically like ἀμέλει, εὖ ἴσθι, οὐκ οἶδ' ὅπως and many others. The δεῖ is then dropped in conversation, and finally the genitive becomes crystallized into an adverb. In § 16 below and elsewhere we find μικροῦ δεῖν, where the infinitive now parenthetic was probably at first explanatory as in such expressions as ῥᾴστη ἐκμαθεῖν § 2 above.

13 ἄρτι μὲν...ἄρτι δὲ] 'one minute the one would be getting the mastery .....and the next I would be held by the other in turn'. Compare Nigrinus § 4 καὶ ἄρτι μὲν ἐλυπούμην .....ἄρτι δὲ αὐτὰ μὲν ἐδόκει μοι ταπεινὰ καὶ καταγέλαστα. The ἄν has the same frequentative force as in § 2 ἀνέπλαττον ἄν.

παρὰ μικρὸν] 'beside a little' = 'except a little' = 'almost'. Compare Thuc VIII 76 § 4 παρ' ἐλάχιστον δὴ ἦλθε...ἀφελέσθαι, IV 106 § 3 τὴν δὲ Ἠιόνα παρὰ νύκτα ἐγένετο λαβεῖν. So often in Lucian. He has the opposite in apolog de merc cond § 4 τὸ δὲ σὸν οὐ παρὰ μικρὸν ἀτοπώτερον.

14 αὖθις] on the other hand, 'in turn'.

15 *αὐτῆς ὄντα*] 'belonging to her'. For this possessive genitive compare Aristotle's description of a slave, *ὃς ἂν ἄλλου ᾖ ἄνθρωπος ὤν.*

16 *κεκτῆσθαι*] to have got = to possess.

18 *τύλων*] from *τύλος*, a callus such as is produced on the hands of hand-workers.

διεζωσμένη] girt-up: that is, with the cloak drawn over the shoulders and wrapped round the loins so as to leave the arms free. This was the custom of all who wanted to work in earnest. Compare with Sommerbrodt de hist conscr § 3 *διαζωσάμενος τὸ τριβώνιον σπουδῇ μάλα καὶ αὐτὸς ἐκύλιε τὸν πίθον* (said of Diogenes).

19 *τιτάνου*] here the dust from cutting marble or stone.

21 *τὴν ἀναβολήν*] the way of wearing her cloak. Compare Timon § 54 *κόσμιος τὸ βάδισμα καὶ σωφρονικὸς τὴν ἀναβολήν.* So *ἀναβάλλεσθαι ἐπιδέξια* = to wear the cloak thrown over the right shoulder. *ἀναβολή* is also used for the cloak itself. See piscator §§ 12, 13, 31.

τέλος] 'at last', a very common adverbial use. See § 14.

22 *ἐφιᾶσι*] 'refer' the decision to me. A technical expression in law, for referring a suit on appeal to another court. Compare bis accus § 12 *ἢν δέ τις ἄδικα δεδίκασθαι οἴηται, ἐφέσιμον ἀγωνιεῖται τὴν δίκην· ἡ δὲ ἔφεσις ἐπὶ τὸν Δία.*

§ 7.

25 *οἰκεία*] probably in two different shades of meaning

(1) 'related': so in Thuc IV 64 § 3 *οἰκεῖοι* = *ξυγγενεῖς*, and

(2) 'fitting', 'suited': compare Plato Laws 772 e *δεῖ γὰρ..... ἔμπροσθεν τοῦ νόμου προοίμιον οἰκεῖον ἑκάστῳ προτιθέναι.* Compare generally bis accus § 17 where the Academy says that Polemon was *οἰκεῖον ἐμοὶ καὶ τὴν φύσιν ὅμοιον*, piscator §§ 5, 20, 26, 37.

συγγενὴς οἴκοθεν] 'of your own kin'; literally 'akin to you, starting from the family'.

27 *καὶ μάλα*] see on § 5 *καὶ πάνυ.*

28 *λήρων καὶ φληνάφων*] 'stuff and nonsense'. Such expressions are repeatedly used by Lucian to mark the contempt felt (a) by the general public, and (b) by himself, for the trifling rhetoric and empty philosophy of their own day. Compare piscator § 25 *μισεῖσθαι πρὸς τῶν πολλῶν ἤδη πεποίηκεν αὐτούς τε ἡμᾶς καὶ σὲ τὴν φιλοσοφίαν, φληνάφους καὶ λήρους ἀποκαλῶν τὰ σά*, vitarum auctio § 11 *οὐ γάρ σοι δεήσει παιδείας καὶ λόγων καὶ λήρων.*

29 *τῶν παρὰ ταύτης*] such as *παιδεία* supplies.

31 *θρέψῃ γεννικῶς*] 'you will grow up manly'. *θρέψῃ* the middle future is, as often, used like a passive. For *τρέφεσθαι* compare Iliad I 266 *κάρτιστοι δὴ κεῖνοι ἐπιχθονίων τράφεν ἀνδρῶν.* For *γεννικῶς* Aristoph Lys 1070 *χωρεῖν γεννικῶς* 'to march stoutly'.

ὤμους etc] with this passage compare the words of the δίκαιος λόγος in the Clouds of Aristophanes 1009—1020, where the old Athenian training is said to ensure a lad ὤμους μεγάλους, γλῶτταν βαιάν, while the opposite result is predicted from the modern sophistical education. Possibly Lucian may have had the passage in mind when he wrote this.

Page 4.

1 ἀλλότριος] unsuited to, unconnected with. The word is just the opposite to οἰκεῖος. Here it = 'not exposed' to malicious envy (φθόνος).

οὔποτε ἄπει] as the rhetorical professors of Lucian's day were used to do in search of fame.

3 οὐδὲ ἐπὶ λόγοις...etc] 'nor again will all men praise you *for words*'. This is added in bitter sarcasm, the suppressed antithesis being ἀλλ' ἐπ' ἔργοις, as Jacobitz remarks. Sommerbrodt compares for the expression Lexiphanes § 22 εἴπερ ἄρ' ἐθέλεις ὡς ἀληθῶς ἐπαινεῖσθαι ἐπὶ λόγοις κἂν τοῖς πλήθεσιν εὐδοκιμεῖν. For the ἐπὶ see on § 11.

§ 8.

τοῦ σχήματος τὸ εὐτελὲς] 'the meanness of my figure', as a lowly handworker. Compare piscator § 31.

5 ἀπὸ τοιούτων ὁρμώμενος] 'starting from such things'. We may render it 'with no better start than this, that Phidias displayed'.....

Φειδίας] of Athens. He lived about 500—438 B C, and was the most famous of Greek sculptors. He was the friend of Perikles, and was employed by that statesman in the adornment of Athens with works of art. One of his chief works, if not his masterpiece, was the great statue of Zeus Olympius executed by him in gold and ivory for the temple at Olympia in Elis.

6 Πολύκλειτος] of Sikyon, a contemporary of Pheidias. The statue of Hera at Argos was thought to be his masterpiece. His figures are said to have possessed great beauty but to have been inferior in respect of dignity.

7 Μύρων] of Eleutherae, settled at Athens, belongs to the same period. He worked chiefly in bronze, and his favourite subjects were athletes and brutes.

Πραξιτέλης] of Athens, about 368—336 B C. He worked especially in marble, and was universally admired for the soft and charming grace of his figures, a quality which he carried to perfection. His decided abandonment of the stiffness of the Pheidian age and its accompanying dignity was held however to mark a decline in the art of sculpture.

8 μετὰ τῶν θεῶν] 'with their gods'. That is, the gods they made.

εἰ γένοιο...δόξεις] a common form of condition in Lucian. Compare gallus § 16 εἰ γάρ τι ἀγαθὸν εἴη, ἀπάγξομαι ἤδη ἀναστάς.

9 πῶς οὐ] 'how not?' = 'assuredly'.

10 ζηλωτὸν] an object of friendly envy, ζῆλος, not malicious envy, φθόνος. See on § 7 ἀλλότριος.

12 διαπταίουσα] 'stuttering'. The word marks her want of rhetorical fluency, as βαρβαρίζουσα does that of grammatical correctness.

13 σπουδῇ] with great effort = 'hardly'. Compare Iliad v 893 τὴν μὲν ἐγὼ σπουδῇ δάμνημ' ἐπέεσσιν.

συνείρουσα] stringing together her words, that is, speaking continuously. Demosthenes de Cor p 328 sneering at the fluency of Aeschines says λόγους συνείρει τούτους σαφῶς καὶ ἀπνευστί. Compare Ar Eth VII 3 § 8 οἱ πρῶτον μαθόντες συνείρουσι μὲν τοὺς λόγους, ἴσασι δ' οὔπω. For the use of the word absolutely compare Lucian Prom § 5 οὐκοῦν διελόμενοι τὴν κατηγορίαν σὺ μὲν περὶ τῆς κλοπῆς ἤδη σύνειρε. See also piscator § 22.

§ 9.

15 παιδεία] 'Culture', 'Liberal Education'.

17 συνήθης σοι καὶ γνωρίμη] your intimate acquaintance. The meaning must be that Lucian had received the education fitted for a child, and hence knew something of elementary παιδεία. The woman παιδεία in the dream wants him to continue his acquaintance.

εἰς τέλος] to completion = 'fully'.

19 οὐδὲν ὅτι μὴ] in no respect not = not a whit removed from. ὅτι is neuter of ὅστις as Sommerbrodt remarks, comparing Ikarom § 9 οὐδὲν γὰρ ὅτι μὴ τοῖς κωμικοῖς δορυφορήμασιν ἐοικότας αὐτοὺς εἰσάγουσιν. It will be noticed that the μὴ is, as often in Lucian, unbearable.

20 ἐν τούτῳ] ἐν τῷ ἐργάζεσθαι.

ἐν τούτῳ.....τεθειμένος] 'with the whole hope of your life placed in this'. Literally 'having set for yourself the whole hope of your life in this'. The student must not forget that the perfect passive is also perfect middle, remembering πεποίημαι and a host of others. τίθεσθαί τι ἔν τινι = to reckon one thing as existing in, or being identical with, another thing. Compare Thuc I 35 § 3 ἐν ἀδικήματι θήσονται πεισθέντων ὑμῶν ἃ δεόμεθα, Soph Phil 473 ἀλλ' ἐν παρέργῳ θοῦ με.

22 λαμβάνων] that is, as μισθός.

23 εὐτελῆς τὴν πρόοδον] 'making a mean show when you walk abroad'. That is, unattended by friends and dependents when you appear in public. Compare Menippus § 12 πολλοὶ μὲν ἕωθεν ἐπὶ τῶν προθύρων παρειστήκεσαν τὴν πρόοδον αὐτοῦ περιμένοντες, ὠθούμενοί τε καὶ ἀποκλειόμενοι πρὸς τῶν οἰκετῶν.

ἐπιδικάσιμος] 'sought after'. Sommerbrodt explains it 'likely to help a friend in such matters as a suit at law, a man whose support is sought by his friends'. The word is very rare.

24 αὐτὸ μόνον ἐργάτης] 'a mere workman and no more'. The insertion of αὐτὸ μόνον or αὐτὸ τοῦτο parenthetically in apposition to some other words (as to ἐργάτης here) is common in Lucian. Compare Charon § 6

πόλεις καὶ ὄρη αὐτὸ μόνον ὥσπερ ἐν γραφαῖς ὁρᾶν, deor dial 4 § 3 ὡς ἀφελὴς ὁ παῖς ἐστὶ καὶ ἁπλοικὸς καὶ αὐτὸ δὴ τοῦτο παῖς ἔτι.

25 τῶν ἐκ τοῦ πολλοῦ δήμου εἷς] compare apolog de merc cond § 15 τῷ ἐκ τοῦ πολλοῦ δήμου. The phrase τοῦ πολλοῦ δήμου εἷς (Saturn § 2) is different, as Sommerbrodt remarks. ὁ πολὺς δῆμος = the common herd.

27 λαγὼ βίον ζῶν] proverbial, of a life subject to continual harassing and pursuit. Sommerbrodt compares Dem de cor p 314 λαγὼ βίον ἔζης δεδιὼς καὶ τρέμων καὶ ἀεὶ πληγήσεσθαι προσδοκῶν, where Holmes refers to Herod III 108.

ἕρμαιον] a gift of the god Hermes, the sender of luck. Hence a 'godsend', see Charon § 12, here almost 'tool' or 'plaything'.

28 εἰ γένοιο.....ἐπαινέσονται] this conditional optative followed by a future indicative is common in Lucian. See above § 7 εἰ ἐθέλοις ..... θρέψῃ γεννικῶς, bis accus § 17 εἰ ἀκούσαιτε ..... εἴσεσθε. The theory of the construction is probably this, that the future indicative is treated as = the optative with ἄν. So here we have εὔξαιτ' ἄν in the following clause; and in good Attic we often find the reverse, the optative with ἄν being used for the future indicative. In § 10 below we find the regular ἢν πείθῃ ..... ἐπιδείξω.

πολλὰ θαυμαστὰ etc] 'carry out many works to wondrous perfection'; the word θαυμαστὰ being predicative.

30 οὐκ ἔστιν ὅστις] = οὐδεὶς simply.

31 οἷος ἂν ᾖς] however good a sculptor you may be.

Page 5.

1 ἀπόχειροβίωτος] living by the work of your hands. Compare Herodotus III 42.

§ 10.

2 πρῶτον μὲν] seems to be answered by λήσει δὲ below, but the antithesis is weak.

3 ἔργα] includes both πράξεις and λόγους. Sommerbrodt.

4 ὡς εἰπεῖν] limits πάντων. 'All or nearly all'. Compare with Jacobitz Toxaris § 4 πάντα αἰγιαλὸν ὡς εἰπεῖν διερευνησάμενοι.

ἔμπειρον] σέ.

5 ὅπερ κυριώτατόν ἐστι] σοῦ. 'The part predominant in you'. So I take it, comparing Ar Eth IX 8 § 6 καὶ χαρίζεται ἑαυτοῦ τῷ κυριωτάτῳ. In fact that whole section well illustrates the meaning of the word. Here it is the ψυχή which is the predominant part in the man, and the character of which determines that of the whole man.

7 ἐπιεικείᾳ] 'good-nature'. The word is rightly explained by Grote to mean 'the disposition to stop short of obtaining one's own [extreme] rights'. Compare Thuc I 76 § 4, III 40 § 3.

9 ὡς ἀληθῶς] 'as of a truth' = 'in very truth'. Compare ὡς ἑτέρως, ὡς ἑτητύμως, Liddell and Scott. The words emphasize ἀκήρατος.

11 *καὶ ὅλως*] 'in a word', a formula used in summing up. Compare de luctu § 16.

13 *διδάξομαι*] the middle future is used just as the active by late writers. See de luctu § 17.

§ 11.

14 *ὁ τοῦ δεῖνος*] 'the son of What's-his-name'. So obscure that the name slips from the memory.

ἀγεννοῦς οὕτω]=*οὕτως ἀγεννοῦς*. *βουλευσάμενος* expresses the hesitation of Lucian, whether to turn stonemason or no.

16 *ἐπὶ*] on the strength of='for'. See §§ 7, 13, piscator § 33.

τοῖς ἀρίστοις] compare § 10 *τὰ σεμνότατα*, § 18 *τὰ κάλλιστα*.

19 *ἀρχῆς*] The sophists of the imperial days were often advanced to office. Lucian himself held a post under the government in his later years.

20 *προεδρίας*] the concession of reserved seats at the theatre and the public shows was an old Athenian custom. Compare Aristoph Eq 702 foll *Παφλαγών*. *ἀπολῶ σε, νὴ τὴν προεδρίαν τὴν ἐκ Πύλου*. *Ἀλλαντοπώλης*. *ἰδοὺ προεδρίαν· οἵαν ὄψομαί σ' ἐγὼ ἐκ τῆς προεδρίας ἔσχατον θεώμενον*.

23 *οὗτος ἐκεῖνος*] Sommerbrodt compares what Lucian says of Herodotus (Herod § 2) *καὶ εἴ πού γε φανείη μόνον, ἐδείκνυτο ἂν τῷ δακτύλῳ, "οὗτος ἐκεῖνος Ἡρόδοτός ἐστιν"*. 'There he goes, that's Herodotus'. See also Persius I 28 *at pulchrum est digito monstrari et dicier "hic est"*, where Persius seems to have lengthened the pronoun *hĭc*.

§ 12.

24 *σπουδῆς ἄξιον*] worthy of serious attention. Some danger or trouble is meant, in which case the best advice would be sought.

28 *τῆς εὐποτμίας*] his good fortune in having such a son as you.

29 *ὡς ἄρα*] the *ἄρα* shews that Lucian does not give the statement on his own authority, or pledge himself to accept it.

31 *συνὼν*] through their reading your writings. Compare piscator § 6 *ὁμιλῶν*.

Page 6.

1 *Δημοσθένην*] 384—321 BC, the prince of Athenian orators, the unswerving enemy of Philip of Macedon. His father was a wholesale sword manufacturer. That Lucian's words exaggerate the lowliness of his birth, appears from Dem de cor p 312.

2 *τίνος υἱὸν ὄντα ... ἡλίκον*] two interrogatives in one sentence, a condensation common in Greek, and not rare in Latin. Compare Xen memor II 2 § 3 *τίνας οὖν, ἔφη, ὑπὸ τίνων εὕροιμεν ἂν μείζονα εὐεργετημένους ἢ παῖδας ὑπὸ γονέων;*

3 *Αἰσχίνην*] 390—314 B C, second only to Demosthenes, and mouth-

piece of the Macedonian party at Athens. His low birth and want of a good education are spitefully described by Dem de Cor pp 270, 313, 314.

4 Σωκράτης] 469—399 B C, the founder of Greek Moral Philosophy. In his youth he had followed the trade of his father, the sculptor Sophroniscus.

5 ἑρμογλυφικῇ] here this word seems certainly to be used, as it was often in Lucian's time, to signify the art of sculpture generally, and not only the making of stone Hermae. It is possible that the same is the sense in §§ 2, 7.

ἐπειδὴ ..... κρείττονος] 'so soon as he understood the better part'. τὸ κρεῖττον 'the superior' is, strictly speaking, Philosophy in the case of Socrates. But Lucian of course includes this in his wretched cant term παιδεία.

7 ὡς ἐμέ] 'into my camp', 'to join me'.

ᾄδεται] is sung, that is, celebrated. So ἀοίδιμος is used in bis accus § 27 κλεινὸν αὐτὸν καὶ ἀοίδιμον ἐποίουν, and vit auct § 22 ὁ ἀοίδιμος συλλογισμός.

§ 13.

13 ἀναλήψῃ] here simply = assume, 'put on'. So in Nigrinus § 11 Ἡρακλέους αὐτοῦ πρόσωπον ἀνειληφότες.

μοχλία] diminutive form. μοχλοὺς would be the common word. I suppose bars for moving blocks of stone are meant.

14 γλυφεῖα] 'carvers', derived from γλύφω.

15 κάτω etc] 'with head bowed down to your work, prostrate and grovelling and every way lowly, never lifting your head, with never a thought savouring of manliness or freedom'.

18 εὔρυθμα] in due proportion or symmetry (ῥυθμός). Used below of a person, it means 'well-ordered' in life.

20 ἀτιμότερον] ποιεῖν ἄτιμον or ἀτιμοῦν was a judicial term at Athens = to punish with ἀτιμία, degradation or loss of citizen-privileges. Here we should render 'making yourself lower than the stones you work upon'. For the sense of the whole passage Jacobitz compares what Diogenes Laertius II § 33 says of Socrates, ἔλεγέ τε θαυμάζειν τῶν τὰς λιθίνους εἰκόνας κατασκευαζομένων, τοῦ μὲν λίθου προνοεῖν, ὡς ὁμοιότατος ἔσται· αὐτῶν δ' ἀμελεῖν, ὡς μὴ ὁμοίους τῷ λίθῳ φαίνεσθαι.

§ 14.

22 ἀπεφηνάμην] used with or without γνώμην. 'I gave my decision'. Compare vit auct § 27 ἔπεχε περὶ τούτου. μὰ Δί' ἀλλ' ἤδη γε ἀπεφηνάμην.

26 ἐνετρίψατο] 'caused to be inflicted'. Compare deor dial 20 § 2 μηδὲ κακὸν ἐντρίψησθε τῷ νεανίσκῳ. I make the nominative to be ἡ ἄμορφος ἐκείνη καὶ ἐργατικὴ supplied from above: so does Jacobitz.

The middle voice (ἐνετρίψατο) is hardly suitable to a nominative ἡ σκυτάλη.

28 συνέπριε] was sawing or 'gnashing' her teeth.

29 τὴν Νιόβην] πεπηγέναι. She proudly set her own children above those of Leto (Apollo and Artemis), who accordingly destroyed them all with arrows on mount Sipylus. Niobe mourning them was turned into a moist weeping crag on the hill top. See Ovid met VI 146—312, Propert II 20 7, 8 *nec tantum Niobe bis sex ad busta superba sollicito lacrimas depluit e Sipylo*, Soph Ant 823—833, Elect 150—2.

§ 15, page 7.

2 καὶ ἔλθὲ ἤδη] 'come then at once'.

3 τι ὄχημα] 'a sort of car'. Compare bis accus § 11 where ἀρετήν τινα = virtue of a sort, 'what they are pleased to call virtue'.

ὑπόπτερον ἵππων] 'winged with horses' like Pegasus (the winged horse of the Muses). For the construction compare Soph El 232 ἀνάριθμος ὧδε θρήνων.

5 μὴ ἀκολουθήσας ἐμοί] here μὴ is properly used to denote the hypothesis. 'Had you not followed me'.

7 ἐπεσκόπουν] was overlooking. Such is generally the force of the word, like ἐφορῶ, ἔποψις etc.

ἄχρι πρὸς] 'as far as to' the West. So μέχρι πρός, which is too common in Lucian to need illustration.

8 πόλεις—ἔθνη—δήμους] cities—tribes—hamlets.

9 Τριπτόλεμος] for his journey through the air, sowing corn as he went, and thus introducing agriculture among the nations, see Ovid fasti IV 507—576.

11 μετ' εὐφημίας] with fair words, that is praise. Here Lucian alludes to the reputation that he gathered in his wanderings.

12 καθ' οὓς] 'over against whom'. Compare Herod I 76 (ἡ Πτερίη) κατὰ Σινώπην πόλιν τὴν ἐν Εὐξείνῳ πόντῳ μάλιστά κη κειμένη.

§ 16.

15 ἀλλ' ἐμοὶ ἐδόκουν .....] the construction is changed to the direct, instead of continuing the dependent (ἀλλά μοι δοκοῦντα ...). 'Instead of this, I felt like one come back to his home in fine raiment'.

17 περιμένοντα] με, my return.

18 καί τι καί] 'and to some extent also'. Compare Thuc IV 5 § 1 καί τι καὶ αὐτοὺς ὁ στρατὸς ἔτι ἐν ταῖς Ἀθήναις ὢν ἔπεσχε, I 107 § 8 καί τι καὶ ... ὑποψίᾳ, and often.

καί τι καὶ ὑπέμνησεν] 'and gave him also a gentle reminder of what a decision he all but came to concerning me'. Jacobitz compares conviv § 20 καί τι καὶ γελοῖον διηγήσατο.

19 *μικροῦ δεῖν*] parenthetic, like *ἐμοὶ δοκεῖν* and many other such infinitives.

20 *ἀντίπαις*] but just past boyhood.

21 *πρὸς*] in relation to = at, by. See piscator § 24.

§ 17.

μεταξὺ λέγοντος] *ἐμοῦ*. 'While I was yet speaking'. So in Charon § 6, piscator § 38, and often. *μεταξὺ* is an adverb, and does not govern the genitive (which is one of those called 'absolute') in this construction with participles. Compare Aristoph Ran 1242 *μεταξὺ θύων*, and a host of other passages. See also on Charon § 24 *μεταξὺ λόγων*.

22 *δικανικόν*] 'detailed', 'wearisome'. Compare Plato apol 32 a *ἐρῶ δὲ ὑμῖν φορτικὰ μὲν καὶ δικανικὰ ἀληθῆ δέ*.

24 *τάχα που*] = 'perhaps' or almost 'most likely'.

τριέσπερος] the child of three evenings, like Herakles.

25 *καὶ αὐτὸς*] 'itself too', meaning the dream, so long that it must have taken 3 nights to dream it.

τί δ' οὖν ἐπῆλθεν αὐτῷ] = *cur igitur ei in mentem venit?* See on de luctu § 19 *ἐπῄει*.

28 *ἕωλος...*] 'this frigid talk of his is stale'.

μὴ ..... ὑπείληφε;] 'surely he cannot have taken us for a sort of dream-interpreters'. For *μὴ* asking a doubting question compare Plato Apol 28 d (speaking of Achilles) *αὐτίκα, φησί, τεθναίην δίκην ἐπιθεὶς τῷ ἀδικοῦντι, ἵνα μὴ ἐνθάδε μένω καταγέλαστος παρὰ νηυσὶ κορωνίσιν, ἄχθος ἀρούρης. μὴ αὐτὸν οἴει φροντίσαι θανάτου καὶ κινδύνου;*

ὑποκριτὰς] interpreters, expounders. Sommerbrodt well compares vera hist 2 § 33 *Ἀντιφῶν ὁ τῶν ὀνείρων ὑποκριτής*, and Iliad XII 228 *ὧδε χ' ὑποκρίναιτο θεοπρόπος*.

29 *ὁ Ξενοφῶν*] Anab III 1 § 11 *μικρὸν δ' ὕπνου λαχὼν εἶδεν ὄναρ· ἔδοξεν αὐτῷ βροντῆς γενομένης σκηπτὸς πεσεῖν εἰς τὴν πατρῴαν οἰκίαν καὶ ἐκ τούτου λάμπεσθαι πᾶσαν*.

31 *καὶ τὰ ἄλλα*] 'and so on', meaning probably the account given by Xenophon of his own interpretation of his dream immediately after.

οὐχ] the negative repeated, as often in Greek. Compare Aristoph Lys 61—63 *οὐδ' ἃς προσεδόκουν κἀλογιζόμην ἐγὼ πρώτας παρέσεσθαι δεῦρο τὰς Ἀχαρνέων γυναῖκας, οὐχ ἥκουσιν*.

ὑπόκρισιν] 'as matter for interpretation', and therefore for display.

Page 8.

1 *οὐδ' ὡς* etc] 'nor yet as having resolved to tell it all in jest'. *αὐτὰ* = the circumstances.

2 *ἐν ἀπογνώσει πραγμάτων*] in despair of affairs, that is, 'when all was

given up for lost' after the treacherous seizure and murder of the Greek generals by Tissaphernes.

3 *τι καὶ χρήσιμον*] what is the force of this *καὶ* here? Is it (a) 'something useful as well' (as seriously meant on the part of Xenophon), or (b) 'something *useful*', simply laying a stress on *χρήσιμον*, or (c) is it separated from *ἀλλά*, belonging rightfully to it?

§ 18.

4 *καὶ τοίνυν*] 'so then'.

6 *παιδείας ἔχωνται*] 'hold fast to Culture', by industry and perseverance.

7 *ἐθελοκακεῖ*] shirks work, plays the coward wilfully. The word approaches our 'malingering' in sense. Compare Herod v 78 (speaking of the rise of Athens after the expulsion of the Tyrants) *δηλοῖ ὧν ταῦτα ὅτι κατεχόμενοι μὲν ἐθελοκάκεον ὡς δεσπότῃ ἐργαζόμενοι· ἐλευθερωθέντων δὲ αὐτὸς ἕκαστος ἑωυτῷ προθυμέετο κατεργάζεσθαι.*

8 *εὖ οἶδ' ὅτι*] so *εὖ ἴσθι, οὐκ οἶδ' ὅπως*, and many others, are thrust parenthetically into sentences. Compare Charon § 1 *ξεναγήσεις γὰρ εὖ οἶδ' ὅτι με.*

11 *μηδὲν*] another monstrous *μή*.

12 *πρὸς*] to meet, hence 'in the face of'.

13 *εἰ καὶ..... ἀδοξότερος*] 'if nothing more, at all events as good as any stone-carver of them all'.

CHARON.

§ 1, page 9.

2 *τὴν ἡμετέραν*] *γῆν* or *χώραν*. It is to be observed that Hermes speaks of the Earth as 'our country', in opposition to the lower world, where Charon dwelt. But when in §§ 8, 20, and here Charon uses *ἡμῖν* and *ἡμᾶς* of the powers below, including himself, he may perhaps not mean to exclude Hermes, whose office of messenger would lead him into all three worlds alike.

3 *ἐπιχωριάζειν*] to 'concern yourself with' things above. Literally to 'visit', as in Plato Phaedo 57 a *τῶν πολιτῶν Φλιασίων οὐδεὶς πάνυ τι ἐπιχωριάζει τὰ νῦν Ἀθήναζε.*

4 *τὰ ἐν τῷ βίῳ*] see on § 15 *τὸν βίον*, and below in this section.

8 *ὁ Θετταλὸς*] Protesilaus of Phylake in Thessaly went on the Trojan expedition, and was the first to leap ashore on the Trojan coast, though knowing well that death awaited him who should first land. The prayers of his faithful wife Laodameia gained for him 3 hours leave of absence from Hades to visit the upper world. When the 3 hours leave

expired, she died with him. Sommerbrodt. The scene in dial mort 23 is more in agreement with the present passage as to details than the common version of the legend. See also de luctu § 5.

9 λιπόνεως γενέσθαι] to leave the ship. In cataplus § 3 ὀλίγου δεῖν λιπόνεως ὑμῖν τήμερον ἐγενόμην it seems to mean 'came too late'=missed the boat.

10 ἐς δέον] 'to need'=needfully, that is, 'in the nick of time'. Sommerbrodt compares de hist conscr § 63 εὖ ἂν ἔχοι καὶ ἐς δέον ἡμῖν γέγραπται 'it will be well, and my essay has been opportune'.

11 εὖ οἶδ' ὅτι] parenthetic, as often.

ὡς ἂν εἰδὼς ἅπαντα] 'as you would naturally, knowing all things'. The knowledge is only mentioned by Charon as what he himself gives Homer credit for. But the ἂν does not belong to the participle, as Jacobitz seems to think. Rather a verb in the optative mood must be understood, such as ὡς (δείξαις) ἂν...Compare § 14 and Dem Midias p 519 καὶ θόρυβον καὶ κρότον τοιοῦτον ὡς ἂν ἐπαινοῦντές τε καὶ συνησθέντες ἐποιήσατε, where we must understand ὡς (ποιήσαιτε) ἄν. Had the knowledge here been attributed to Hermes as a certainty, we must, as Sommerbrodt remarks, have had ἅτε εἰδὼς ἅπαντα.

14 τῷ ἄνω Διί] the Zeus above, that is, the real Zeus as opposed to ὁ κάτω Ζεύς as Pluto is often called. In dial mort 23 the dead Protesilaus addresses Pluto as ἡμέτερε Ζεῦ.

17 ἐποίησε] in the Iliad I 590—1 Hephaestus says ἤδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαώτα ῥῖψε ποδὸς τεταγὼν ἀπὸ βηλοῦ θεσπεσίοιο. τεταγὼν τοῦ ποδὸς=having caught me by the foot.

18 ὡς παρέχοιμι]='so that I should afford' matter for laughter. Strictly then we should have ὥστε παρέχειν. But Lucian's optative moods are past all healing. See here below ὡς ἐπανέλθοιμι, § 2 ὡς ἴδοις, ὡς κατίδοις, § 3 ὡς ἔχοιμεν, § 6 ὡς βλέποιμι, § 9 ὡς ἄρχοι, piscator § 13 ὡς περιπατήσειε, § 15 ὡς ἂν εἴη, § 16 ὡς γένοιτο, § 44 ὡς μὴ ἀντιποιοῦντο, § 47 ὡς πάντα ἔχοις.

20 ἄλλως] at random, fruitlessly. See piscator § 20.

21 συνδιάκτορος] my fellow-conductor. Hermes was called διάκτορος probably because he escorted the souls of the dead to their places in the nether world. Part of the journey would be accomplished in Charon's boat.

καὶ μήν] 'yet'. Compare §§ 11, 17, piscator § 5, Ikarom §§ 17, 19, and elsewhere.

Page 10.

1 καλῶς εἶχε] 'it was well' some time back, and still is. The sense then is 'it would have been well' to remember. Render 'yet you might well remember'. Compare Ikarom § 16 καὶ μὴν καὶ ταῦτα ὦ Μένιππε καλῶς εἶχε λέγειν, piscator § 2 ἄριστον ἦν, de luctu § 10 κάλλιον ἦν.

2 μηδεπώποτε] here again the μὴ is intolerable.

4 εἴ τινα εὕροις] 'whenever you light upon a talkative corpse'. The optative, as often, expresses frequent occurrence, or the chance of it.

5 παρ' ὅλον τὸν πλοῦν] the whole passage through. So § 18 παρὰ τὸν βίον, piscator § 25 etc.

6 πρὸς τοῦ πατρός] 'in your father's name'. Hermes was the son of Zeus and Maia.

8 περιήγησαι] imperative of first aorist.

τι καὶ ἰδὼν] καὶ emphasizes ἰδών. 'That I may see something before I return'.

9 οὐδὲν διοίσω] I shall be in no respect different from, that is, shall be 'no better off than' the blind.

10 διολισθαίνοντες] the termination in αίνω marks the late Greek. For the word see piscator § 30.

11 σοι] this is the so-called ethic dative = to you, before you, in your sight, and so forth. 'Thus I also, you see, am blinded by the light' [being used to the gloom (ζόφος) of the nether world]. Compare § 23 ἡ Βαβυλὼν δέ σοι ἐκείνη ἐστὶν ἡ εὔπυργος, § 17 ἕξει τέλος αὐτῷ, piscator § 22 ὑμῖν, § 29 σοι, § 45 ὑμῖν, § 52 σοι.

πρὸς τὸ φῶς] against = 'on meeting' the light.

12 Κυλλήνιε] so called from the mount Κυλλήνη in Arcadia, sacred to him.

ἐς ἀεὶ μεμνησομένῳ] to me who will never forget it. Compare συνόντα § 2. ἐς ἀεί = for evermore. ἀεί = continually.

§ 2.

14 καταστήσεται] will turn out, become. Compare Timon § 11 ἰδού γέ τοι αὐτίκα μάλα πλούσιος ἐκ πενεστάτου καταστήσεται ὁ Τίμων.

16 οὐκ ἀκόνδυλον] not without knuckles, that is, blows.

17 τί γὰρ ἂν καὶ πάθοι τις] for what would happen to a man, that is, 'What is one to do, when a friend is so very pressing?' Compare Menippus § 3 τί γὰρ ἂν καὶ πάθοι τις, ὁπότε φίλος ἀνὴρ βιάζοιτο;

20 κηρύττεσθαι ὑπὸ τοῦ Διός] be proclaimed by Zeus, as having run away; that is, Zeus will offer a reward for me.

21 κωλύσει] the business will hinder you.....Supply with Jacobitz ἡ διατριβή. An affirmative verb must be supplied from κωλύσει to govern ζημιοῦν, such as ποιήσει or ἀναγκάσει. This is not uncommon in Greek.

23 ζημιοῦν] to make Pluto's empire suffer, that is, fall off in numbers, from your not bringing corpses over for some time, and that long (πολλοῦ predicative).

24 ἐμπολῶν] getting, or as we say 'taking by way of fees'. In catapl § 4 Aeacus is also represented as 'sitting at the receipt of custom' by the gate of Hades, and Hermes has to account to him for every νεκρὸς entered by Atropos on the way-bill (σύμβολον). But this is a wide departure from the better-known story of his being judge in the

nether world with Minos and Rhadamanthus as colleagues. See de luctu §§ 4, 16.

25 ὡς ἴδοις] how you are to see.

29 τὸ ὅλον] 'on the whole', 'in general'. Sommerbrodt compares catapl § 26 τὸ μὲν ὅλον οὐδὲ λόγων ἔδει.

Page 11.

1 ἐκ περιωπῆς] by a bird's-eye view. So piscator § 15.

2 συνόντα] σέ.

§ 3.

6 πρὸς ὑμᾶς] that is, Hermes and the νεκροὶ under his charge in crossing the Styx on any occasion.

ὁπόταν γὰρ...τὸ βέλτιον] 'for whenever the wind comes down in a squall and strikes the sail aslant, and the wave rises high, your ignorance makes you ask me to shorten sail or slack off the sheet a bit or put her before the wind; while I bid you keep quiet and mind your own business, telling you that I know what to do'.

7 πλαγίᾳ] predicative. 'Strikes the sail, it being aslant at the time'. The vessel is making the passage across the river, with the wind directly up or down stream.

8 τὴν ὀθόνην στεῖλαι] to furl the sail, probably here (as often) only part of it. Hence = to take in a reef or 'shorten sail'.

9 τοῦ ποδὸς] the πους or 'sheet' of the sail was a rope attached to the lower corner of a sail, in order to regulate its position with reference to the wind. The sail meant is probably a rectangular one, set or 'bent' on a yard above, and having a πους at either of the lower corners. The genitive τοῦ ποδὸς is not governed by ὀλίγον, but is of a partitive nature, and would stand here, whether ὀλίγον were kept or not, after such a verb as ἐνδοῦναι. See Aristoph Ran 700 τῆς ὀργῆς ἀνέντες = having abated of your anger. Here ἐνδοῦναι ὀλίγον is as one word 'to give-in-a-little'.

συνεκδραμεῖν] to run out with: here, to 'run before' the wind.

τῷ πνέοντι] ἀνέμῳ. Compare Hermotimus § 28 ἢν ἅπαξ ἐπιδῷ τῇ πνεούσῃ (that is αὔρᾳ) τις αὐτόν. Jacobitz. [Bekker there reads τῇ πλεούσῃ, but I suspect Jacobitz is right.]

10 τὴν ἡσυχίαν ἄγειν] to keep the quiet, that is, the usual and proper quiet = to keep still and not to meddle. Compare piscator § 27 ἐπεὶ τό γε τὴν ἡσυχίαν ἄγειν καὶ ὑβριζόμενον ἀνέχεσθαι οὐ μετριότητος ἀλλ' ἀνανδρίας καὶ εὐηθείας εἰκότως ἂν νομίζοιτο, deor dial 15 § 3 οἶδεν· ἀλλὰ τί ἂν δρᾶσαι δύναιτο, γενναῖον ὁρῶν νεανίαν καὶ στρατιώτην αὐτόν; ὥστε τὴν ἡσυχίαν ἄγει.

11 αὐτὸς γὰρ εἰδέναι] governed by 'I say' to be understood from παρακελεύομαι.

τὸ βέλτιον] 'that which is better' to do.

κατὰ ταὐτὰ] in the same way=on the same principle.

13 ἐπιβάταις] passengers.

14 πάντα] in all respects. Compare Odyssey XVII 21 ἐπιτειλαμένῳ σημάντορι πάντα πιθέσθαι.

16 σκοπῇ] here 'place to see from'. A look-out.

17 Παρνασὸς] in Phokis. Olympus is in Thessaly, and so are Ossa and Pelion, mentioned below.

19 ἀνιδών] 'when I turned my eyes' to Olympus. The word implies the turning the glance away from other objects to some one in particular. Compare Somnium § 2.

22 Ὅμηρος] Odyssey XI 305—320.

23 δύο καὶ αὐτοὺς] two themselves also='two like ourselves'.

ἐθελῆσαι] wished, sought. θέλειν is often put in Lucian where in strictness he should have written βούλεσθαι. Compare § 5 ἐθέλεις, § 19 ἐθέλω, § 23 ἐθέλω, piscator § 15 θέλων.

25 ἱκανὴν ταύτην κλίμακα ἕξειν] 'that they would have in this a large enough ladder'. ταύτην, not τοῦτο, by a very common attraction. Compare § 6 πόλεις ἐκεῖναί εἰσιν οὓς φωλεοὺς εἶναι νομίζεις.

28 ἐπὶ κακῷ τῶν θεῶν] 'with intent to harm the gods'.

29 καὶ αὐτοί] 'like them'.

30 ἐπ' ἄλληλα] one on the top of another.

31 σκοπῇ] here 'view'.

§ 4, page 12.

1 ἀναθέσθαι] place on the top (of Olympus). The middle merely gives a sense of 'for our own purposes'.

3 οὐκ ἄν] that is, δυναίμεθα.

ἀξιοῖς] 'expect', as often.

4 ἀγεννεστέρους] 'baser'. Here='weaker'. The opposite is γενναῖος, as we see in deor dial 15 § 3 ἀλλὰ τί ἂν δρᾶσαι δύναιτο, γενναῖον ὁρῶν νεανίαν καὶ στρατιώτην αὐτόν;

5 θεοὺς ὑπάρχοντας] 'when we start with (the advantage of) being gods'. But Otus and Ephialtes, though reputed sons of Aloeus by his wife Iphimedeia, were also (according to the legend) partly divine, being really illegitimate sons of Poseidon the sea-god.

6 ἀπίθανόν τινα...ἔχειν] 'to involve a labour of greatness passing belief'. τινα=*quandam* as in Somn § 1 and often.

8 ἰδιώτης] one who is without professional skill. The word is used in reference to any art, to denote a non-professional man. Hence in Thuc VI 72 § 2 we find it opposed to χειροτέχνης, and in Ar Eth III 8 § 8 to ἀθλητής. Here it is opposed to ποιητικὸς and='no poet' or 'a prosaic fellow'. Compare Plato sympos 178 b γονῆς γὰρ Ἔρωτος οὔτ' εἰσὶν οὔτε λέγονται ὑπ' οὐδενὸς οὔτε ἰδιώτου οὔτε ποιητοῦ. The word is common in Lucian, generally opposed to the professional

philosopher or rhetorician. See piscator §§ 10, 34, de luctu § 2, bis accus § 33, vit auct §§ 11, 27, de domo § 3.

9 ἀπὸ δυοῖν στίχοιν] as the result of two lines = by means of them. The two lines are Odyssey XI 315—6 Ὄσσαν ἐπ' Οὐλύμπῳ μέμασαν θέμεν, αὐτὰρ ἐπ' Ὄσσῃ Πήλιον εἰνοσίφυλλον, ὤ' οὐρανὸς ἀμβατὸς εἴη.

10 οὕτω ῥᾳδίως] 'without an effort'. οὕτω = merely, just, as in οὕτω πως and so forth. Compare Plat Legg 633 c ἁπλῶς οὕτως.

12 Ἄτλαντα] who held heaven and earth apart, posted on the top of the mountain (in N W Africa) that bore his name. Herakles took his place while he went to pluck the golden apples of the Hesperides for that hero.

πόλον] the revolving heaven; that is turning round the earth, such being the ancient view of the system.

13 ἀνέχων] holding up, supporting. ἡμας, us gods in the οὐρανός.

20 ἢ τίνος γὰρ ἕνεκα ἐψεύδοντο ἄν;] 'or (must we doubt this? No,) for what could have led them to tell lies about it?' This ellipse is very common. Compare § 17 ἢ τί γὰρ ἂν ποιήσειεν, piscator § 27 ἢ τί γὰρ ἂν εἰπεῖν ἔχοι, § 37 ἢ τί γὰρ ἂν εἰπεῖν ἔχοιμι, and ἢ σὺ γάρ just below it.

21 ὥστε] with hortative subjunctive as with indicative = 'consequently'. Render 'let us then heave up Ossa first'.

23 ὁ ἀρχιτέκτων] the master-builder.

27 φέρ' οὖν ἴδω] 'come then let me see'. The regular construction; compare Aristoph Nub 21 φέρ' ἴδω τι ὀφείλω; Soph Phil 1452 φέρε νυν στείχων χώραν καλέσω.

§ 5.

28 ὑπωρείᾳ] at the mountain-foot of heaven. The οὐρανὸς is metaphorically regarded as a mountain. The word ὑπώρεια is Homeric.

29 ἀπὸ τῶν ἑῴων] from the East, on the Eastern side.

31 τὰ ἐπὶ τάδε] the parts to this side (of the Danube). So we find ἐπ' ἐκεῖνα = to that side = beyond.

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1 ἐκεῖθεν] from the South, on the Southern side. The three other cardinal points are defined by name, so that there is no obscurity.

2 Οἴτῃ] in the south of Thessaly.

4 ὅρα μὴ] see lest we have. Render 'look that we have not made our work over-slight, by having piled it up too high to be safe'.

5 τοῦ πιθανοῦ] the trustworthy = stability.

6 εἶτα etc] 'and then topple down with it, and so find Homer's engineering no joke, when we get our skulls cracked'.

πικρᾶς] predicative.

7 οἰκοδομητικῆς] τέχνης.

συντριβέντες] often thus with the genitive, which must be literally explained by 'in', as it is a sort of partitive genitive. Compare Aristoph Pax 70—1 *πρὸς ταῦτ' ἀνερριχᾶτ' ἂν ἐς τὸν οὐρανόν, ἕως ξυνετρίβη τῆς κεφαλῆς καταρρυείς.*

8 *μετατίθει*] transpose; that is, take it from its place and put it on the top of Pelion.

12 *μηχανὴν*] an engine, scaffold.

13 *εἴ γε*] 'if at least'. Generally = our 'seeing that'. See on piscator § 7. Here there is as often an ellipse '(you mustn't mind that) as you want to see everything'.

ἐθέλεις] see on § 3 *ἐθελῆσαι.*

14 *οὐκ ἔνι δὲ ἄμφω*] 'you can't be both at once' = *οὐκ ἔνι* = *οὐκ ἔνεστι* as often. Literally 'there is not the opening (to be) both'...

15 *φείδου μὴ*] *μὴ* is often added when there is a negative notion in the verb, bringing it out prominently. Compare Plato Rep 574 b *ἆρ' εὐλαβηθεὶη ἂν καὶ φείσαιτο μή τι δρᾶσαι τῶν τυραννικῶν;*

κατὰ τοῦ ὀλισθηροῦ] down on the slippery; that is, in a slippery place.

17 *δικόρυμβος*] two-peaked. So Euripides (Bacch 307 Phoen 227) calls it *δικόρυφος*, and Persius has *bicipiti Parnasso* in his Prologue.

18 *ἀπολαβόμενοι*] having taken off for ourselves, 'appropriated'. Compare bis accus § 9 *σπήλυγγα ταύτην ἀπολαβόμενος οἰκεῖ.*

19 *ἐπισκόπει*] pass in review—the dialogue is called *ἐπισκοποῦντες.* See on somnium § 15.

§ 6.

20 *λίμνην τινὰ μεγάλην*] 'a sort of large lake'. Charon is thinking of Acheron, comparing the ocean to it. See on de luctu § 3. We must remember that the ocean was thought to surround the earth, which was looked upon as flat. Also that Charon judges everything (rivers &c) by the things of his own world below.

21 *Κωκυτοῦ*] for the waters of the nether world see Odyssey X 512—4 *αὐτὸς δ' εἰς Ἀΐδεω ἰέναι δόμον εὐρώεντα. ἔνθα μὲν εἰς Ἀχέροντα Πυριφλεγέθων τε ῥέουσιν Κώκυτός θ' ὃς δὴ Στυγὸς ὕδατός ἐστιν ἀπορρώξ,* and note below on de luctu § 3.

24 *ἐκεῖναι.....οὓς*] not *ἐκεῖνα.....ἃ*, though we must render in English 'those things.....which'. For the attraction compare *ταύτην* above in § 3, *ἐκεῖναι* § 9.

26 *οἶσθ' οὖν ὡς*] 'do you then know that' = 'don't you see then that'.

27 *αὐτῇ Κασταλίᾳ*] 'Castalia and all'. Compare § 7 *αὐτῇ Σκύλλῃ καὶ Χαρύβδει καὶ Κύκλωπι*, and Thucydides' frequent accounts of a ship being taken *αὐτοῖς ἀνδρασί.* Castalia was the name of the holy well of the Muses on mount Parnassus.

29 *ὅτι τί;*] 'because what (is amiss)?' = 'why, what's the matter?' Sommerbrodt compares catapl § 13 *καὶ μὴν ἐν τῇ προεδρίᾳ καθέζεσθαί με δεῖ.* Κλωθώ. *ὅτι τί;*

30 *ἐγὼ γοῦν*] 'I at least' = 'I for my part'.

31 *αὐτὸ μόνον ὥσπερ ἐν γραφαῖς*] *αὐτὸ μόνον*=it and no more, and must be taken closely with *ὥσπερ ἐν γραφαῖς*. Then 'as in pictures, it and no more'='no more clearly than in pictures'. We must remember that names were often added to the figures in a picture, to distinguish the one from the other. For *αὐτὸ μόνον* see on somnium § 9.

Page 14.

1 *καὶ οἷα λέγουσιν*] we must supply 'to hear' from *ὁρᾶν* above.

3 *ὅ τι γελῴην*] 'what was I laughing at'.

τινος] neuter, as *τί δὲ τοῦτ' ἦν* shews.

7 *ἐς τὴν ὑστεραίαν*] for the following day=on the following day.

μάλιστα ἥξω, ἔφη] 'I will be with you to a certainty' said he. Remember that *ἥκω*='I have come', not 'I come'. So too *οἴχομαι* ='I have gone'. *ἥξω* then='I shall have come'. See § 24.

μεταξὺ λέγοντος] see on somnium § 17. Render 'and the words were hardly out of his mouth when a tile dislodged by some one or other fell upon him from the roof and killed him'.

8 *οὐκ οἶδ' ὅτου*] the common parenthesis.

10 *ἔοικα ὑποκαταβήσεσθαι*] 'I seem that I shall go down gradually'= 'I think I must get gently down' from my perch. The construction of the future infinitive with *ἔοικα* is like that with *μοι δοκῶ*, which is very common. Sommerbrodt well compares de lapsu in salutando § 19 *ἔοικα δ' ἐνταῦθ' ἤδη γενόμενος εἰκότως ἄλλο τι φοβήσεσθαι.*

11 *βλέποιμι*] see on § 1 *ὡς παρέχοιμι.*

§ 7.

12 *καὶ τοῦτο*] 'this too'. That is, this dulness of sight. He remedied the lowness of position by piling up the mountains.

ἰάσομαί σοι] 'I will put right for you'. That is, for your convenience, to help you. Here we have the so-called *dativus commodi*. Compare gallus § 1 *εἰ δέ σοι καθεύδειν ἥδιον, ἐγὼ μὲν ἡσυχάσομαί σοι.*

13 *ὀξυδερκέστατόν*] *σε.*

ἀποφανῶ] will render, make. Compare § 12 *μακάριον τὸν θεὸν ἀποφαίνειν.*

παρ' Ὁμήρου.....λαβών] 'having got a sort of charm against this too from Homer'. The lines quoted are from Iliad V 127—8.

15 *μέμνησο μηκέτι ἀμβλυώττειν*] 'remember not to be dazzled any longer'=do your best, strain your eyes, to see clearly. Compare for this use Plato Apol 27 b *μέμνησθέ μοι μὴ θορυβεῖν, ἐὰν ἐν τῷ εἰωθότι τρόπῳ τοὺς λόγους ποιῶμαι*, Aristoph Eq 495—6 *μέμνησό νυν δάκνειν, διαβάλλειν, τοὺς λόφους κατεσθίειν.*

22 *Λυγκεὺς*] the famous sharp-sighted man, one of the Argonauts.

23 *τὸ ἐπὶ τούτῳ*] that which follows on this=next thing. *τό* is an accusative of respect. Then 'as to what follows'='in the next place'.

24 βούλει ἔρωμαι] see on § 9.

29 τὴν τέχνην] my craft, business; that is, as ferryman.

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2 τοῖς πλέουσιν] with αἴσιον. 'A song of evil import for men at sea'.

ὡς ὁ Ποσειδῶν etc] Odyssey V 291—4 ὣς εἰπὼν σύναγεν νεφέλας, ἐτάραξε δὲ πόντον χερσὶ τρίαιναν ἑλών, πάσας δ' ὀρόθυνεν ἀέλλας παντοίων ἀνέμων, σὺν δὲ νεφέεσσι κάλυψεν γαῖαν ὁμοῦ καὶ πόντον· ὀρώρει δ' οὐρανόθεν νύξ.

4 τορύνην] a ladle, used for stirring soup pottage etc.

7 ὅτε περ] 'when exactly'='which was the very time that' he fell sea-sick and threw up the greater part of his cantos, Scylla Charybdis Cyclops and all.

9 Σκύλλη] the description of this monster of the rock is in Odyssey XII 85—100.

Χαρύβδει] Odyssey XII 101—110, the monster of the whirlpool.

Κύκλωπι] Odyssey IX 181—566.

§ 8.

12 τίς γὰρ etc] parodied from Iliad III 226—7 where Priam asks Helen concerning Aias τίς τ' ἄρ' ὅδ' ἄλλος Ἀχαιὸς ἀνὴρ ἠΰς τε μέγας τε, ἔξοχος Ἀργείων κεφαλήν τε καὶ εὐρέας ὤμους;

πάχιστος] very stout, sturdy. Compare the Homeric χειρὶ παχείῃ, παχέος παρὰ μηροῦ and so forth.

14 Μίλων] of Croton in Italy, a very famous athlete of the 6th century B C. His name became proverbial for strength. See Ar Eth II 6 § 7.

ἐπικροτοῦσι] 'are cheering him'. Sommerbrodt charges Lucian with intending to pun upon Κρότων.

15 τὸν ταῦρον] the article is added, since this exploit of his was well known. Compare Cicero Cato maior § 33 *Olympiae per stadium ingressus esse Milo dicitur, cum umeris sustineret bovem.*

16 διὰ τοῦ σταδίου μέσου] through the course in the middle=right through or across the course.

19 ὁπόταν ἥκῃ] when he has come.

21 μηδὲ συνεὶς] 'having not even caught the trick by which he threw him'. A wrestler would in most cases expect to learn something from defeat. But it is too late to learn from Death.

22 οἰμώξεται ἡμῖν] 'will pour his griefs into our ear'. The dative ἡμῖν, either because οἰμώξεται=μετ' οἰμωγῆς ἐρεῖ, or as an ethic dative, for which see on § 1 σοι.

24 τί οὖν ..... ποτε;] 'Well what are we to think —— that he expects to *die* some day?' καὶ gives emphasis.

26 πόθεν ἂν] 'whence should he' = 'what should make him'.

29 οὐχ ὅπως] not only not. Generally explained as 'I do not say that' he will not be able to carry a bull. Render 'not able to lift even a gnat, let alone a bull'. The argument of the construction is thus *a fortiori*. 'I don't say a bull, because that is absurd if he can't carry a gnat'. Compare piscator § 31.

§ 9, page 16.

1 Κῦρος] his conquests are described in the history of the Eastern empires given by Herodotus (book I).

4 παρεστήσατο] 'brought over to his side'; the common word for reducing a fortress.

ἔοικεν ἐλασείοντι] 'is like to one seeking to attack' Lydia = 'seems about to attack' Lydia. Compare Iliad XXIII 379 (of the horses of Diomed in the chariot race) αἰεὶ γὰρ δίφρου ἐπιβησομένοισι ἐίκτην.

ὡς ἄρχοι] see on § 1 ὡς παρέχοιμι.

5 Κροῖσον] the interview of Solon the great Athenian lawgiver with Croesus the wealthy king of Lydia, no doubt mythical, is given by Herodotus I 30—33. The effect is much the same, and Lucian probably got the tale from Herodotus; but inadvertently he has put Tellus after Cleobis and Biton in order of happiness, whereas Herodotus puts him first.

8 τὴν τὸ τριπλοῦν τεῖχος] that is περιβεβλημένην. The participle is often thus omitted in conversational Greek. Compare § 14 ὁ τὸ διάδημα (φορῶν), § 23 ἡ τὸν μέγαν περίβολον (περιβεβλημένη), gallus § 14 ὁ τὰ ῥάκια τὰ πιναρὰ (φορῶν), bis accus § 9 ὁ τὴν σύριγγα (ἔχων or φέρων), § 11 τοὺς τὸ γένειον ὁμοίους ἐμοί (ἔχοντας), piscator § 13 τὴν ἀπὸ τοῦ σχήματος (ἐπίσημον), Aristoph Pax 241 ὁ κατὰ τοῖν σκέλοιν (ἱέμενος).

ἐκεῖναι] for the attraction see on § 6 ἐκεῖναι...οὕς.

9 ἤδη] with ὁρᾷς.

10 βούλει ἀκούσωμεν] 'do you wish we should hear'. Compare § 7 βούλει ἔρωμαι, § 20 βούλει οὖν παραινέσω, Aristoph Eq 36 βούλει τὸ πρᾶγμα τοῖς θεαταῖσιν φράσω, Ran 415 βούλεσθε δῆτα κοινῇ σκώψωμεν Ἀρχέδημον and often in Plato. Madvig (syntax § 123 remark 5) explains this as an imperfect construction in which ὅπως is omitted, and says that it is confined to the aorist subjunctive. The latter statement is too sweeping as is shewn by Xenophon memor II 1 § 1 βούλει σκοπῶμεν, III 5 § 1 βούλει ἐπισκοπῶμεν. Nor can I accept the supposition of an omitted ὅπως, for βούλει ὅπως ἀκούσωμεν seems to me very indifferent Greek. I would rather regard the subjunctive as giving an invitation while βούλει or βούλεσθε asks a sudden question: 'let us hear—do you wish' (to do so)? Thus in Plato Phaedo 79 a we find θῶμεν οὖν βούλει, ἔφη, δύο εἴδη τῶν ὄντων, τὸ μὲν ὁρατὸν τὸ δὲ ἀειδές, where the βούλει is in what seems to me its proper position. Some even read εἰ βούλει there, compare 95 e. See also on de luctu § 16 δῆλον ὅτι. As general references I may add Xen memor II 1 § 10, IV 2 §§ 13, 16, Plato Gorgias 479 c, which last passage well shews how the phrase

had crystallized even in the days of Plato. Lucian navig § 4 dares to write ἔθελεις ἐγὼ αὖθις ἐπάνειμι. For ἀκούσωμεν = 'let us hear', compare Aesch Eum 307 ἄγε δὴ καὶ χόρον ἄψωμεν, and below here § 11 ἐπακούσωμεν οὖν.

§ 10.

15 τὴν ἄλλην πολυτέλειαν] my lavish outlay generally.

21 τῆς Ἀργόθεν] that is, belonging to the great temple of Hera at Argos. See Thuc IV 133.

23 ὑποδύντες] 'when they went under' the yoke. Herodotus says οἱ νεηνίαι ὑποδύντες αὐτοὶ ὑπὸ τὴν ζεύγλην εἵλκον τὴν ἅμαξαν, ἐπὶ τῆς ἀμάξης δέ σφι ὀχέετο ἡ μήτηρ.

29 κάθαρμα] criminals were at Athens sometimes kept and in time of trouble, plague or famine for instance, thrown into the sea as a sort of sacrifice for the people, scapegoats to 'bear their sins'. Hence the word κάθαρμα, which from 'means of cleansing' or 'scapegoat' got the sense of 'rascal'. Compare piscator § 34, Aristoph Plut 454.

31 ἢν μὴ] 'unless' = until.

ἢν μὴ ..... διαβῶναι] this favourite commonplace has been employed by Sophocles in the opening of his *Trachiniae* and the close of his *Oedipus Tyrannus*. Aristotle discusses the paradox in Eth I 10, speaking of it as Solon's, doubtless on the authority of Herodotus.

Page 17.

1 ἔλεγχος] test. See on piscator § 17.

4 κάλλιστα] Charon cannot help saying 'bravo!' to so wise a remark as that of Solon.

5 παρὰ τὸ πορθμεῖον αὐτό] at the ferry itself, the very ferry-boat. Compare Dem Midias p 523 παρ' αὐτὰ τἀδικήματα = at the very time of the wrongs.

§ 11.

8 πλίνθους] for the golden bricks or bars sent by Croesus to the temple of Apollo at Delphi, see Herodotus I 50. The oracle that lured him to his doom was Κροῖσος Ἅλυν διαβὰς μεγάλην ἀρχὴν καταλύσει.

10 ἐκτόπως] 'remarkably'.

11 ἐκεῖνο γάρ.....] 'what, is gold that.....'? γὰρ often thus joins a question to what precedes, as § 12 οἶει γάρ τι δεῖσθαι, and πῶς γὰρ οὔ, ποῦ γὰρ τοσοῦτος...

12 τὸ ὕπωχρον μετ' ἐρυθήματος] 'that pale substance with a ruddy glow'.

13 ἀκούων ἀεί] 'though I used to hear of it from time to time'. ἀκούων is of course the imperfect participle.

14 ἐκεῖνο ..... περιμάχητον] 'that is the celebrated and strife-stirring name'. For the use of ὄνομα when the thing bearing the name is really

meant compare rhet praec § 1 ἐρωτᾷς ὦ μειράκιον ὅπως ἂν ῥήτωρ γένοιο καὶ τὸ σεμνότατον τοῦτο καὶ πάντιμον ὄνομα σοφιστὴς αὐτὸς εἶναι δόξαις.

16 καὶ μὴν] see on § 1.

17 εἰ μὴ ἄρα] 'unless perhaps',

18 οὐ γὰρ οἶσθα] 'yes, for you don't know'.....

20 δουλεῖαι] in two ways (1) men are kidnapped and sold (2) they are bought and then taught a trade, so that their earnings bring in to their owner a handsome return on the capital invested in them.

22 οἶδα γὰρ] γὰρ introduces an explanation of Charon's comparison of gold to brass (or copper).

ὀβολόν] an obol (about 1½*d.*) was put in the mouth of every corpse, as fare for crossing the ferry. See de luctu § 10.

23 ἐκλέγων] 'levying' as my fee. Perhaps there is a further meaning of 'picking out of their mouths'.

25 πολλοῦ] predicative.

26 πλὴν ἀλλά] though unlike other metals in being rare, it is got from the earth even as they. Such is the point of the conjunction here. πλὴν ἀλλὰ = simple πλὴν is a late Greek usage, very common in Lucian. In § 21 we have πλὴν ἀλλά, in § 22 πλήν. Compare piscator § 8.

28 δεινήν τινα...] 'you tell of a foolishness in men which is a monstrous one' = 'this is a monstrous foolishness you tell of'. See on somnium § 1 ταχεῖάν τινα τὴν ἐπικουρίαν.

Page 18.

2 μοι δοκεῖν] parenthetic. So somnium § 16 ἐμοὶ δοκεῖν.

§ 12.

5 τὸν Πύθιον] Ἀπόλλω, so called from his temple at Delphi, where he gave oracular responses. The old name of Delphi was Pytho (Πυθώ).

9 σὺν τοῖς ἄλλοις] ἀναθήμασι.

10 πῶς γὰρ οὔ;] 'why, how not?' = 'assuredly'.

16 φύεται] of inanimate substances. Compare Xenophon de vect 1 § 4 (speaking of Attica) πέφυκε μὲν γὰρ λίθος ἐν αὐτῇ ἄφθονος.

17 οὐ πάνυ τι] 'not much in any degree' = 'not in any great quantity'.

19 χρυσίου] coined gold. I suspect that we ought to read χρυσοῦ.

20 μάθοις ἄν] = μαθήσει. So § 21 πόθεν οὖν ἂν δυνηθεῖεν,...ἢν καὶ σὺ διαρραγῇς. The interchange of the optative with ἄν and the future indicative is very common in Lucian. See somnium § 8 δόξεις, where the opposite substitution takes place.

25 ὡς λογοποιοῦσί τινες] 'as is rumoured by some'.

29 οἴχοιτ' ἄν] 'would be gone', that is, for good. So in Xenophon

Anab III 3 § 5 ᾤχετο ἀπιὼν = he was missing having gone away = he went away and returned no more. Compare §§ 15, 17, 20, and note on § 6 ἥξω.

31 εὐφήμει] 'have a care'. Literally 'utter (only) words of good import'. εὐφημεῖτε was the cry of warning before the performance of sacred rites.

Page 19.

4 ὀπίσω...αὖθις] so we say 'back again'.

6 οὐδὲ...ἀνατεθεικὼς] 'he will not need iron any more than gold, but, offer brass or offer gold as you will, your offering will some day be a possession and godsend to others'. 'You will have offered' = 'your offering will be found to be'...

§ 13.

14 ἀλήθειαν] 'truthfulness'. The word when used in this connexion is defined by Aristotle as the mean between boastful assumption (ἀλαζονεία) and mock-humility (εἰρωνεία). See Eth II 7 §§ 11, 12, IV 7 *passim*. Here however it rather denotes fearless truth-telling.

15 τὸ πρᾶγμα] the addition of the article marks this as the subject of the verb and πένης ἄνθρωπος οὐχ ὑποπτήσσων is in apposition to it.

16 τὸ παριστάμενον] 'that which comes to his side', that is, which 'occurs to him'. Almost = his opinion.

δ' οὖν] this as usual resumes the argument from above, where he said οὐ φέρει etc. Herodotus I 86 tells this story of his remembering Solon's words on the pyre where he was to be burnt alive, and tells us that Cyrus spared him when the wood was already lighted.

17 ἁλόντα] ἁλοὺς is the aorist participle of the defective verb ἁλίσκομαι.

ἐπὶ τὴν πυρὰν] with ἀναχθῆναι.

19 Κλωθοῦς] one of the Fates (Μοῖραι).

τὰ ἑκάστῳ ἐπικεκλωσμένα] 'the destinies spun out to each man'.

21 τῆς Μασσαγέτιδος] for the war with the Massagetae and the defeat of Cyrus by Tomyris see Herodotus I 204—214.

26 ἐς ἀσκόν] Cyrus had captured her son by a stratagem, and the youth had killed himself. She had threatened to 'give him his fill of blood', and thus she did it.

28 Καμβύσης] always eccentric, he went quite mad after killing Apis the sacred calf of the Egyptians. Herodotus III 27—38. His death was caused by an accident (Herod III 64) attributed to the vengeance of the god.

30 ἀποκτείνας] 'through having killed'.

31 ὦ πολλοῦ γέλωτος] 'how very ridiculous'. So vitar auct § 14 ὦ τῆς ὕβρεως, § 27 ὦ τῆς ἀπορίας, piscator § 5 ὦ τῆς ἀναισχυντίας, Charon § 23 παπαῖ τῶν ἐπαίνων, and often with other interjections.

Page 20.

1 προσβλέψειεν] look them in the face.

§ 14.

4 ὁ τὴν...] 'he with the scarlet robe buckled on'.

5 δακτύλιον] for the story of the ill-omened return of the ring of Polykrates in a fish's belly see Herodotus III 40—42.

7 νήσῳ ἐν ἀμφιρύτῃ] from Odyssey I 50, where the line ends ὅθι τ' ὀμφαλός ἐστι θαλάσσης. Here it is filled up with a parody of V 450 ἱκέτης δέ τοι εὔχομαι εἶναι.

8 Πολυκράτην] of Samos, one of the most famous of the tyrants who ruled in the Greek States during the 6th century B C. Herodotus III 120—125 tells the story, but makes the treachery practised on Polykrates the work of the satrap Oroetes himself, not of the confidential slave Maeandrius the secretary.

11 σατράπῃ] much the same as 'Pacha'.

12 ἀνασκολοπισθήσεται] will be impaled. For this oriental practice see the frontispiece to Kinglake's *Eothen*.

13 ἀκαρεῖ] ἀκαρής = so small that you can cut (κείρω) nothing off it. Hence ἀκαρὲς = a moment.

15 καῖε] Croesus.

16 ἀπότεμνε] Cyrus.

ἀνασκολόπιζε] Polykrates.

17 ὡς εἰδῶσιν...] that they may know themselves to be but human.

ἐν τοσούτῳ] in so much (interval) = 'meanwhile'. Compare piscator § 21.

18 ὡς ἂν] ἐπαίροντο. See on ὡς ἂν εἰδὼς ἅπαντα § 1.

19 τότε] at the time when, having fallen, they come to be ferried over the Styx.

21 κομίζοντας] 'taking with them'. The plural agrees with the sentence very well, for αὐτῶν ἕκαστον = αὐτούς, which Lucian would perhaps have written had he not wished to hint that the reference was not only to all these three but to each severally, πορφυρίδα to Polykrates, κλίνην χρυσῆν to Croesus, and τιάραν [the distinctively Persian head-dress, see § 9 οὐχ Ἕλλην ὡς ἔοικεν ἀπὸ γοῦν τῆς στολῆς] to Cyrus.

§ 15.

22 τὴν πληθὺν] the mass, distinguished from the great folks, such as Croesus Cyrus and Polykrates.

23 αὐτῶν] of them, the mass. Compare § 18 τοὺς βασιλέας αὐτῶν.

25 τοὺς προσαιτοῦντας] προσαιτέω especially means to 'importune' or ask alms. So piscator § 35. Compare Herodotus III 14 ἄνδρα ἀπηλικέστερον ἐκπεπτωκότα ἐκ τῶν ἐόντων ἔχοντά τε οὐδὲν εἰ μὴ ὅσα πτωχὸς καὶ προσαιτέοντα τὴν στρατιήν.

26 ποικίλην τινὰ τὴν τύρβην] See on somnium § 1 ταχεῖάν τινα τὴν ἐπικουρίαν. 'I see the throng—a varied one—, the world—full of confusion—, and their cities like the bee-hives, and in them every one has a sting of his own and stings his neighbour, while a few like wasps harass and plunder the weaker'.

27 τὸν βίον] human life, or, as we say, 'the world'. Compare § 1 τὰ ἐν τῷ βίῳ, § 17 τῷ βίῳ, piscator §§ 14, 25, de luctu § 2 τῶν κάτω βίον, § 10 ἐς τὸν βίον, § 15.

28 ἐν οἷς] not implying that ordinary (τοῖς) bees do so, but that while they have the power, men have also the will. This is an instance of the relative being attracted to the nearer substantive. In sense it refers to πόλεις.

29 ἄγουσι καὶ φέρουσι] the regular phrase for marauding. ἄγειν of live-stock (cattle-lifting etc), φέρειν of dead-stock (looting).

30 τὸ ὑποδεέστερον] the weaker element = their weaker brethren.

ἐκ τἀφανοῦς] out of, or from, the unseen = invisibly. Compare Thuc I 51 τοῖς δὲ Κερκυραίοις ἐπέπλεον γὰρ μᾶλλον ἐκ τοῦ ἀφανοῦς. 'But this multitude flying around them unseen—who are they?'

Page 21.

3 κάτω] 'on earth'. Opposed to ὑπεράνω further on.

4 συμπολιτεύεται] lives with them as a fellow-citizen; that is, on equal terms.

5 ἀπορία] perplexity, doubt.

8 ὁπόταν μάλιστα] at the very time when.

9 οἴχονται] see on § 17.

10 Τάνταλον] he stood, so ran the legend, in water up to his chin, but could never quench his thirst, since the water fled from him. See de luctu § 8, Odyssey XI 582—7. κάτω here means 'in the nether world'.

§ 16.

11 ἀτενίσῃς] gaze intently.

12 κατόψει] you will catch a sight of.

13 ἄτρακτον] spindle. For the use with ἐπικλώθειν Jacobitz compares catapl § 7 σχεδὸν γὰρ ὅλον μοι τὸν ἄτρακτον ἐπέκλωσας.

συμβέβηκεν] it turns out, appears.

14 ἐκ λεπτῶν νημάτων] from slender threads; that is, by them.

16 ὁρῶ etc] 'I see them, each thread very slender, entangled for the most part, this one with that, and that with a third'.

20 κληρονομήσαι] become the heir. Compare de hist conscr § 20 οἰκέτῃ νεοπλούτῳ ἄρτι κληρονομήσαντι τοῦ δεσπότου.

21 μικρότερον] shorter, so that he will die before the other.

23 ἀπὸ λεπτοῦ] from a slight (thread), = by a mere hair.

26 *μέγαν*] predicative.

ἐργάσεται] will work, make.

§ 17.

31 *καὶ μὴν*] see on § 1.

οὐδὲ] negatives *εἰπεῖν ἔχοις ἂν κατὰ τὴν ἀξίαν*, which is as one notion. 'Yet you could not even find words to say how ridiculous it all is'.

Page 22.

1 *αἱ ἄγαν σπουδαί*] 'their over-eagerness'. Literally 'their too-much eagernesses'. This way of employing the epithetic adverb instead of an adjective is common in Greek. Compare Plato Rep 564 a *ἡ γὰρ ἄγαν ἐλευθερία ἔοικεν οὐκ εἰς ἄλλο τι ἢ εἰς ἄγαν δουλείαν μεταβάλλειν.*

2 *καὶ τὸ.....θανάτου*] 'and their sudden disappearance with hopes unfulfilled, being snatched away by their excellent friend Death'.

μεταξὺ τῶν ἐλπίδων] on this side of their hopes, before attaining them. *μεταξὺ* often means 'between where you now are and some other place', the latter alone being expressed. Compare Eur Hec 435—*ἦ ὦ φῶς· προσειπεῖν γὰρ σὸν ὄνομ' ἔξεστί μοι· μέτεστι δ' οὐδὲν πλὴν ὅσον χρόνον ξίφους βαίνω μεταξὺ καὶ πυρᾶς Ἀχιλλέως*, Aristoph Ach 433.

οἴχεσθαι] see on § 12 *οἴχοιτ' ἄν*.

3 *τοῦ βελτίστου*] a common form of address was *ὦ βέλτιστε* 'my good sir'. Here I think 'their best friend if they only knew it' is meant.

6 *κώνεια*] criminals at Athens were killed by being compelled to drink a cup of *κώνειον*, usually rendered 'hemlock'. But I am advised that what we know by that name is not poisonous.

7 *αὐτοὺς εἰσέρχεται*] enters into their heads.

8 *πολὺ*] predicative. 'Then is heard in plenty their weeping and wailing and gnashing of teeth'. *ὀτοτοῖ* etc are expressions of woe.

9 *εὐθὺς ἐξ ἀρχῆς*] as we say 'straight from the beginning'.

10 *ἐπιδημήσαντες*] 'having sojourned'. Often used of strangers visiting Athens. *ὀλίγον* is predicative, as *τούτον* shews. Render 'after this short sojourn in the world'.

11 *πάντα ὑπὲρ γῆς*] all things on the earth. Compare de luctu § 9.

13 *ἀποθανόντες*] at having died. See § 1.

ἐς ἀεὶ] with *χρήσεσθαι*.

15 *πρὸς τὴν ἀγωγήν*] 'in the face of', that is 'at' the arrest. See on somnium § 16. *ἀγωγὴ* here = *ἀπαγωγὴ* as the verb *ἀπάγῃ* shews.

16 *αὐτῶν*] *τῶν παρόντων.*

17 *ἤ τι γὰρ ἄν*] see on § 4.

18 *οἰκοδομούμενος*] 'building himself' the house = getting his house built. Notice this force of the middle voice.

19 ἕξει τέλος αὐτῷ] will be finished in relation to him, that is, under his observation. 'That he will see it finished, but will depart himself (ὁ δέ) when he has just roofed it in'. For the αὐτῷ it is well to compare Thuc II 101 § 5 ἡ στρατιὰ σῖτον οὐκ εἶχεν αὐτῷ. See on § 1 σοι.

21 μηδὲ] should be οὐδέ.

23 ἑστιῶν] a sacrifice and banquet, to which relatives and friends were invited, took place on the tenth (or sometimes seventh) day after the birth of a child. The name was then fixed. It was usual to give a man child that of his grandfather on the father's side. Thus τοῦ πατρὸς here = his own father.

25 ἆρ' ἄν σοι δοκεῖ χαίρειν] 'do you think he would have been rejoicing'. The ἄν belongs to χαίρειν, and the direct sentence would have been εἰ ἠπίστατο, οὐκ ἂν ἔχαιρεν. But ἄρα and most particles attract ἄν to themselves. Compare § 20 οὐκ ἂν οἴει where οἴει = σοι δοκεῖ here, and the direct sentence would be εἰ ἐμβοήσαιμι, οὐκ ὠφεληθείη ἄν; bis accus § 20 οἴους ἂν οἴεται γενέσθαι.....εἰ ἔφυγον τοὺς πόνους, de luctu § 20.

28 Ὀλύμπια] neuter plural, generally explained by understanding ἱερά, the Olympic games. Ὀλύμπια νικᾶν was the regular phrase for winning a victory in the games, which was looked upon in Greece as the highest distinction in the world.

ἐκκομίζοντα] = ἐκφέροντα = *efferentem*, carrying out to burial.

29 ἀφ' οἵας αὐτῷ κρόκης ἐκρέματο] from what sort of a thread it was hanging in relation to him = 'what the thread was like, from which his fortune was hanging'. Sommerbrodt well compares navigium § 26 οἶσθα οὖν ὡς πάνυ σοι ἀπὸ λεπτῆς κρόκης ὁ πᾶς οὗτοσὶ πλοῦτος ἀπήρτηται. The dative αὐτῷ might almost be described as a *dativus commodi*. Jacobitz compares de luctu § 15 οὔθ' ὅ τι πέπονθεν αὐτῷ ὁ παῖς εἰδότα.

Page 23.

1 ὑφ' ὧν εἶπον τῶν ἀγγέλων] = ὑπὸ ἐκείνων τῶν ἀγγέλων οὓς εἶπον. Jacobitz compares de merc cond § 4 περὶ ὧν προεῖπον τῶν πεπαιδευμένων. The compressed construction is common. See below § 24 καθ' ἃ ἐστάλην, piscator § 25, de luctu § 19.

§ 18.

3 πρὸς ἐμαυτόν] to myself = in myself.

4 παρὰ τὸν βίον] along by their life = through life. Compare piscator § 25. So above § 1 παρ' ὅλον τὸν πλοῦν, piscator § 32 παρὰ ζῶντας ὑμᾶς, de luctu § 11 παρὰ τὴν ὁδόν.

6 ἔξω τοῦ] 'outside of'.....That is, 'not to mention'.

11 πάθη] 'sufferings', or perhaps 'passions' as in de luctu § 24.

ἐξ ἰσοτιμίας] on equal terms; that is, ruling them even as other people, shewing no favour. Compare piscator § 34.

13 ἰδιωτῶν] 'common people'. So Menippus § 17 τῶν ἰδιωτῶν νεκρῶν.

ἂν εἴη] are likely to be.

§ 19.

ἐθέλω] see on § 3 ἐθελῆσαι.

δ' οὖν] 'and by the bye'. Carries us back to the point reached before ἦν γοῦν above.

16 καταράττοντι] falling.

17 τοίνυν] 'I say'. Often used thus in carrying on a speech. Here the force is 'You know what I mean. Well then'.....

18 τινὲς μὲν.....αἱ δὲ]=αἱ μὲν.....αἱ δὲ...

ἐκραγεῖσαι] burst. So below ἐξερράγησαν. Compare Herodotus III 133.

ἀπέσβησαν] go out, vanish. The aorist here, like ἐξερράγησαν below, denotes the suddenness and completeness of their disappearance.

19 ἐπὶ πλέον διαρκοῦσι] hold out longer.

21 πάντως] at all events, anyhow.

22 τοῦτό ἐστιν] is this. 'Such is the life of man'. Compare Ikarom § 14 καὶ τοῦτό ἐστιν ὁ βασιλεὺς καὶ γνήσιος ἀετός.

23 οἱ μὲν μείζους, οἱ δ' ἐλάττους] 'some to a greater some to a less size'.

25 δ' οὖν] 'I repeat'.

27 εἴκασας] the construction requires a verb to be supplied with this participle, such as λέγεις from Charon's ἐθέλω εἰπεῖν above. 'Your simile is as good as Homer's'.

28 φύλλοις] alludes to the famous lines Iliad VI 146—9 οἵη περ φύλλων γενεὴ τοίη δὲ καὶ ἀνδρῶν· φύλλα τὰ μέν τ' ἄνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη τηλεθόωσα φύει, ἔαρος δ' ἐπιγίγνεται ὥρη· ὣς ἀνδρῶν γενεὴ ἡ μὲν φύει ἡ δ' ἀπολήγει.

§ 20, page 24.

2 βούλει.....παραινέσω] see on § 9 βούλει ἀκούσωμεν.

3 παμμέγεθες] compare de luctu § 19 παμμέγεθες ἀνακαγχάσαι.

8 τὸν μὲν] the owner.

9 γυμνὸν] 'stripped' of his worldly belongings. See §§ 14, 22.

οἴχεσθαι] 'depart' implying 'for ever'. See on §§ 17, 12.

10 ἀεὶ ἄλλων] of different persons from time to time.

11 ἐξ ἐπηκόου] 'within ear-shot'. Literally 'from a place whence it could be heard'. Jacobitz compares bis accus § 9 ἐκ τοῦ ἐπηκόου.

ἐμβοήσαιμι αὐτοῖς] 'din into their ears'.

12 οὐκ ἂν οἴει etc] ἂν with ὠφεληθῆναι. See on § 17 ἆρ' ἂν σοι δοκεῖ.

13 παρὰ πολύ] 'along much'='by far'. Compare with Jacobitz Timon § 18 σωφρονεστέρῳ παρὰ πολὺ τῷ Τίμωνι.

§ 21.

14 ὦ μακάριε] used in conversation, meaning no more than 'my dear sir'.

15 διατεθείκασιν] have disposed. Render 'to what a state ignorance and guile have brought them'.

17 ἔδρασε] Odyssey XII 173—7. Had they come under the spell of the Sirens' song, they had all been wrecked.

19 δυνηθεῖεν ἄν] see on § 12 μάθοις ἄν.

κεκραγὼς] κέκραγα like many perfect forms has a present sense. Render 'though you split yourself with shouting'.

20 παρ' ὑμῶν] 'with you'=in the nether world.

ἐνταῦθα] 'here'=on earth.

ἡ Λήθη] the river of forgetfulness. It is best to quote the fine description of Milton (Par lost II 582—6) 'Far off from these a slow and silent stream, Lethe, the river of oblivion, rolls her watery labyrinth; whereof who drinks forthwith his former state and being forgets, forgets both joy and grief, pleasure and pain'. See de luctu § 5.

21 πλὴν ἀλλὰ] see on § 11.

23 οἷά ἐστιν] of what sort or nature they (the πράγματα) are.

26 περιττὸν] superfluous, 'waste of time'.

27 ἀποσπάσαντες] intransitive 'how they have broken away from the mass'. So Ikarom § 11 κατ' αὐτὴν ἤδη τὴν σελήνην ἐγενόμην πάμπολυ τῶν νεφῶν ἀποσπάσας.

29 δῆλοί εἰσι ..... βουλεύοντες] are clear planning=clearly are planning. The regular Greek idiom.

δρασμὸν] flight from the world of men (ἀπὸ τοῦ βίου) to the nether spirit world (παρ' ὑμᾶς). He means suicide in a spirit of disgust.

31 αὐτῶν] τῶν πολλῶν.

Page 25.

1 πλὴν] see on § 11 πλὴν ἀλλά.

§ 22.

6 τὰς ἀποθήκας ..... θεάσασθαι] explanatory of ἐν ..... εἰδέναι.

ἵνα κατορύττουσι] 'where they bury them'. That is, the bodies.

8 ἡρία] 'barrows'. So deor concil § 15 ἐξετάζοντες ἢ θεοὺς εἶναι ἀποφανοῦνται ἢ καταπέμψουσιν ἐπὶ τὰ σφέτερα ἡρία καὶ τὰς θήκας τὰς προγονικάς. In Iliad XXIII 126 Achilles φράσσατο Πατρόκλῳ μέγα ἡρίον, ἠδὲ οἱ αὐτῷ.

τύμβους] 'mounds'; much the same as ἡρία.

9 πλὴν] Hermes recollects that there are other and more magnificent forms of burial places.

10 στήλας] grave-stones. Iliad XVI 457 τύμβῳ τε στήλῃ τε· τὸ γὰρ γέρας ἐστὶ θανόντων.

12 στεφανοῦσι] for this see de luctu § 19.

13 μύρῳ] Jacobitz compares Anthol Pal XI 8 μὴ μύρα, μὴ στεφάνους

λιθίναις στήλαισι χαρίζου, μηδὲ τὸ πῦρ φλέξῃς (βρέξῃς)· ἐς κενὸν ἡ δαπάνη.

πυρὰν] compare Virgil Aen VI 224—5 for this custom of burning food and drink for the use of the departed.

15 οἶνον καὶ μελίκρατον] Odyssey X 517—520 βόθρον ὀρύξαι ὅσον τε πυγούσιον ἔνθα καὶ ἔνθα, ἀμφ' αὐτῷ δὲ χοὴν χεῖσθαι πᾶσι νεκύεσσιν, πρῶτα μελικρήτῳ μετέπειτα δὲ ἡδέι οἴνῳ, τὸ τρίτον αὖθ' ὕδατι· ἐπὶ δ' ἄλφιτα λευκὰ παλύνειν. See de luctu §§ 9, 19.

16 ὡς γοῦν εἰκάσαι] so far at least as one can guess. A common parenthesis. ἐστὶ must be understood.

17 τί ταῦτα πρὸς τοὺς .....] 'what this has to do with' ..... That is, what good it does them.

19 τὴν κνῖσαν] see de luctu § 19.

22 ἐκείνους ἔτι πίνειν ...] that is, πεπιστεύκασι;

23 γελοῖός εἰμι λέγων] I am ridiculous in saying=it is ridiculous for me to say. Compare piscator § 51, and here § 21 δῆλοί εἰσι βουλεύοντες.

24 εἰ δύναιντ' ἄν] 'whether they are likely to be able'.

25 ἐπεί τοι ..... πιομένους] 'for in truth you would have been in a very ridiculous condition—having plenty to do as it is—if it were your duty not only to escort them down but up again to drink'. I take οὐκ ὀλίγα πράγματα ἔχων to be a parenthesis referring to Hermes' actual duties, explaining the use of so strong a word as παγγέλοια above. The absurdity lies not in the job itself but in the having to do it with so much else already to do.

28 μάταιοι τῆς ἀνοίας] 'vain in your foolishness'. This qualifying genitive is found with many adjectives. Compare Eurip Alcest 741 σχετλία τόλμης, Plato Phaedo 58 e εὐδαίμων γάρ μοι ἀνὴρ ἐφαίνετο καὶ τοῦ τρόπου καὶ τῶν λόγων. 'O fools and blind, that ye know not how great is the gulf parting the affairs of the dead and the living, and of what manner are things in our world'.

Page 26.

1 κάτθαν' ὁμῶς etc] these lines are made up of Homeric pieces and parodies. The following references will shew this:

Iliad IX 319, 320 ἐν δὲ ἴῃ τιμῇ ἡμὲν κακὸς ἠδὲ καὶ ἐσθλός.
κάτθαν' ὁμῶς ὅ τ' ἀεργὸς ἀνὴρ ὅ τε πολλα ἐοργώς.

Odyssey X 521 πολλὰ δὲ γουνοῦσθαι νεκύων ἀμενηνὰ κάρηνα.

Odyssey XI 539 φοιτᾷ μακρὰ βιβᾶσα κατ' ἀσφοδελὸν λειμῶνα.

3 Ἶρος] the beggar. Odyssey XVIII 1—7.

ἐν ἴῃ τιμῇ] in one honour or rating, 'rank alike'.

4 Θερσίτῃ] the grumbling 'lout' described in Iliad II 212—223.

Θέτιδος παῖς] Achilles.

6 γυμνοί] see on § 20.

ξηροί] dry, bloodless.

§ 23.

7 πολὺν] predicative.

ἐπαντλεῖς] fling over me like bilge water. The word is appropriately used of Charon, who might be supposed often to bale out his boat. Compare de morte Peregrini § 5 ἐπήκουον οὖν τὰ λοιπὰ ἐπαντλοῦντος αὐτοῦ. 'My word, what a shower of Homer you do fling over one'.

8 ἐθέλω] see on § 3 ἐθελῆσαι.

9 τὸν ἐπὶ τῇ θαλάττῃ] τάφον. Sigeum and Rhoeteum, promontories in the N W of Asia Minor, near Troy.

10 τὸ Τρωϊκόν] in the Troad, or district round about Troy.

ἀντικρύ] opposite. Rhoeteum was rather more to the North, on the other side of the river Simois.

Αἴας] Iliad II 768—9 ἀνδρῶν αὖ μέγ' ἄριστος ἔην Τελαμώνιος Αἴας ὄφρ' Ἀχιλεὺς μήνιεν· ὁ γὰρ πολὺ φέρτατος ἦεν. Two barrows were pointed out as the graves of these famous chiefs.

13 ἃς κάτω ἀκούομεν] 'which we hear spoken of down below'.

14 Μυκήνας] Mykenae and Kleonae were towns of ancient renown in Argolis.

16 ἐκεῖθεν] from Troy (Ἴλιος) in the days of the Trojan war, which was said to have lasted 10 years.

νεωλκῆσαι] hauled ashore.

17 διαψῦξαι] dried and cleaned. So in Nikias' letter Thuc VII 12 §§ 3, 4 we are told that the Athenian fleet when it first came to Sicily was in fine condition owing, amongst other things, to the soundness of the ships (τῶν νεων τῇ ξηρότητι): and he goes on to complain that now the ships are leaky (διάβροχοι); for, he adds, τὰς μὲν γὰρ ναῦς οὐκ ἔστιν ἀνελκύσαντας διαψῦξαι. This 'careening' seems to have been often repeated in ancient times.

19 οὐδὲ ἴχνος] 'not a trace' in Lucian's time. It has since been dug out by Mr Layard.

20 σοι] for this dative see on § 1.

ἡ τὸν μέγαν περίβολον] see on § 9.

21 οὐ μετὰ πολύ]=μετὰ οὐ-πολύ, in no long time.

ζητηθησομένη] doomed to be sought in vain. Such is the full meaning.

22 αἰσχύνομαι] because there is but a stone or two of them left. Troy and Mykenae have recently been dug out by Dr Schliemann.

28 οὐδὲ τάφρος] 'not a ditch'. Though Homer speaks of πολυδίψιον Ἄργος (Iliad IV 171), there is some doubt as to the disappearance of the river Inachus. See Mr Mahaffy's 'Rambles and Studies in Greece', chapter on Argos.

30 παπαῖ τῶν ἐπαίνων] 'alas for your praises'. That is, they are all exploded now. The genitive with interjections is common. See § 13 ὦ πολλοῦ γέλωτος, below here ὦ τῆς ἀνοίας.

31 ἐϋκτίμεναι] Iliad II 570. In line 569 Mykenae is called ἐυκτίμενον πτολίεθρον.

§ 24, page 27.

1 μεταξὺ λόγων] 'while we are talking' = 'by the bye'. Compare bis acc § 9 ἀλλὰ μεταξὺ λόγων ἤδη πλησιάζομεν τῇ Ἀττικῇ, Plato Phaedrus 230 a ἀτὰρ ὦ ἑταῖρε μεταξὺ τῶν λόγων ἆρ' οὗ τόδε ἦν τὸ δένδρον ἐφ' ὅπερ ἥγες ἡμᾶς;

4 Ὀθρυάδην] the only survivor on the Spartan side in the battle of the 600 (300 a side) for the district of Thyrea. The story is told with less pictorial colouring in Herodotus I 82. The date is 546 B C.

5 τρόπαιον] a number of spoils of an enemy set upon a post by the victors with an inscription recording their victory.

10 ποδιαῖον] 'scarce a foot square' is meant to shew that all are brought alike to little in the nether world. See Menippus § 17 ἐπειδὰν γὰρ ὁ Αἰακὸς ἀπομετρήσῃ ἑκάστῳ τὸν τόπον (δίδωσι δὲ τὸ μέγιστον οὐ πλέον ποδός), ἀνάγκη ἀγαπῶντα κατακεῖσθαι πρὸς τὸ μέτρον συνεσταλμένον.

15 καθ' ἃ ἐστάλην] = κατὰ ἐκεῖνα καθ' ἃ ἐστάλην = 'to do the errand on which I was sent'.

16 ἥξω σοι] I will be back with you. See on μάλιστα ἥξω § 6, piscator § 16.

18 ἀναγεγράψῃ] see on piscator § 38.

ὠνάμην τι] 'I got some good' from my outing.

ἀποδημίας] from the world below, of course. See § 1.

20 Χάρωνος οὐδεὶς λόγος] = nobody thinks of death.

THE FISHER.

§ 1, page 28.

1 βάλλε—ἐπίβαλλε—προσεπίβαλλε] notice the accumulation.

2 τῶν βώλων] partitive genitive. 'Some of the clods'. Compare § 22 τῆς εἰρωνείας. The article gives the force of 'the clods that lie about here'. See on § 32 τοῖς ξύλοις.

3 τοῖς ξύλοις] 'your sticks'. In Lucian's time the staff was part of the regular dress of a philosopher. See § 24.

4 Πλάτων] 429—348 B C, the great disciple of Socrates (469—399) and founder of the Academic school of Philosophy.

Χρύσιππε] of Soli in Cilicia (282—209 B C). Though not the founder of the Stoic school, Chrysippus so developed and strengthened the system that it was said εἰ μὴ γὰρ ἦν Χρύσιππος οὐκ ἂν ἦν Στοά. In this dialogue as elsewhere (see vit auct §§ 20—25) he is introduced as the representative Stoic.

5 καὶ σὺ δέ] 'and you too'. Said to another philosopher.

συνασπίσωμεν] put our shields together = 'take close order'.

ἐπ' αὐτόν] to attack him. So § 14 ἥκομεν ἐπ' αὐτόν.

6 ὡς πήρη etc] parodied from Iliad II 363 ὡς φρήτρη φρήτρηφιν ἀρήγῃ φῦλα δὲ φύλοις. The wallet, ostensibly for carrying a few bare necessaries, was (like the staff) much affected by the philosophers. Lucian suggests that such externals formed their whole stock in trade.

8 Διόγενες] of Sinope, the well-known Cynic philosopher, died 323 B C. He reduced the wants of life to a minimum. His tub, staff, cloak etc are matters of history. Many amusing stories are told of him with more or less truth.

εἴ ποτε καὶ ἄλλοτε] if ever even at another time = now or never.

χρῶ τῷ ξύλῳ] Diogenes is said to have been rather fond of laying about him with his staff. See §§ 24, 44.

9 διδότω τὴν ἀξίαν] δίκην. 'Let him be punished as he deserves'. Compare § 8 ὑφέξω δηλαδὴ τὴν ἀξίαν, § 14 ὡς ὑπόσχῃ τὴν ἀξίαν.

10 κεκμήκατε] 'tired already?' Epicurus and Aristippus were the champions of pleasure, maintaining that it is a true happiness for men and end of human action. The point of κεκμήκατε lies in this allusion.

Ἐπίκουρε] 341—270 founder of the school which bears his name. He adopted and purified the doctrine of Aristippus concerning pleasure; but his followers often debased their practice in a manner of which their master would not have approved.

Ἀρίστιππε] about 435—350 B C, a pupil of Socrates, and founder of the school called Cyrenaic from Cyrene in Africa, the birth-place of Aristippus.

καὶ μὴν] 'yet'. See §§ 3, 5, 20, and these dialogues *passim*.

12 ἀνέρες ἔστε etc] parodied from the Homeric line ἀνέρες ἔστε φίλοι μνήσασθε δὲ θούριδος ἀλκῆς.

§ 2.

13 Ἀριστότελες] 384—322 B C, pupil of Plato, and founder of the school called Peripatetic. This name came from the walks (περίπατοι) of the Lyceum at Athens, where the philosopher used to stroll (περιπατεῖν) up and down teaching his disciples; who were hence called the men from the walk (οἱ ἐκ τοῦ περιπάτου). The order to 'hurry on quicker still' is meant as an allusion to Aristotle's generally leisurely step.

16 μετέλθῃ] 'prosecute' hence 'punish', a legal word. καὶ lays stress upon it. 'But how is one to punish him?' Compare § 45 φέρ' ἴδω τί καὶ ἔχει;

γὰρ] the sense is; (no common penalty) for let us..... We may render 'yes let us devise a varied kind of death for him, one that will suffice for us all; anyhow he deserves that we should have him die seven times for every one of us'.

17 *κατ' αὐτοῦ*] against him. Compare § 5 *κατὰ τῶν ἀξίων.*

ἐξαρκέσαι] that is, satisfy our vengeance.

18 *ἡμῖν*] almost a dativus commodi. For us=to gratify us.

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1 *ἐπὶ πολὺ πρότερον*] far sooner. *ἐπὶ πολὺ* is often thus used adverbially. So *ἐπὶ πλεῖστον, ἐπὶ μέγα* and others.

3 *Ἐμπεδόκλεις*] of Akragas in Sicily, flourished about 445—433 BC. He devoted himself chiefly to physical research, and is said to have ended his life by jumping down the crater of mount Aetna. Hence *ἐς τοὺς κρατῆρας* is spoken in character.

4 *ἐμπεσεῖν*] 'be cast'. *πίπτω, ἐμπίπτω, ἐκπίπτω* etc. are used as passives of *βάλλω, ἐμβάλλω* etc.

6 *καὶ μὴν*] 'yet' (if we are to abide by the words of Socrates above *πᾶσιν ἡμῖν ἐξαρκέσαι δυνάμενον*).

ἦν] see on Charon § 1 *καλῶς εἶχε.*

Πενθέα ἢ Ὀρφέα] Pentheus and Orpheus were the subjects of two terrible legends, both being torn to pieces.

8 *λακιστὸν*] rent, torn. This verse is thought by Musgrave to have formed part of the speech of Agave (now lost) after line 1330 in the *Bacchae* of Euripides. The conjecture seems to me a very probable one.

9 *ἵν' ἄν...ἀπηλλάττετο*] 'that each might then have gone off with his proper share of him'. The use of *ἵνα* with past tenses of the indicative to denote the consequence of something happening (which has not happened) is common in authors of the best age. But to put *ἄν* with the verb so used is a mark of late Greek. Lucian often does it. Jacobitz compares dial mort 6 § 2 *εἰδέναι ἐχρῆν πότε καὶ τεθνήξεται τῶν γερόντων ἕκαστος, ἵνα μὴ μάτην ἂν ἐνίους ἐθεράπευον,* Toxaris § 18 *καὶ εἴθε γε ὦ Μνήσιππε ἀνώμοτος ὢν ταῦτα ἔλεγες, ἵνα καὶ ἀπιστεῖν ἂν ἐδυνάμην αὐτοῖς,* Ikarom § 21 *πολλάκις ἐβουλευσάμην μετοικῆσαι ὅτι πορρωτάτω, ἵν' αὐτων τὴν περίεργον ἂν γλῶτταν διέφυγον.* The *ἂν* gives a notion of some condition, 'if possible'. So with *ὡς εἴη* in § 15 below.

§ 3.

11 *πρὸς ἱκεσίου*] *Διός.* 'In the name of Zeus the suppliant's friend'. To spare the suppliant was a recognized principle in Greece, expressed by putting him under the protection of *Ζεὺς ἱκέσιος,* which he had a right to claim. See the fragment of Euripides below.

15 *ὡς οὐκ ἔστι*] Iliad XXII 262, where Achilles is telling Hector that there can never be anything but war to the knife between them.

16 *καθ' Ὅμηρον*] in the manner of, or, as we say, 'after' Homer.

18 *ῥαψῳδήσαντα*] 'when I repeat them to you'. A reciter of poetry was called *ῥαψῳδός.* See Plato's *Ion.*

19 *ζωγρεῖτ'*] these lines are made up of pieces from the Iliad, put together in free parody, and ending with a sarcastic allusion to the greed of the contemporary philosophers.

X 378 *ζωγρεῖτ', αὐτὰρ ἐγὼν ἐμὲ λύσομαι· ἔστι γὰρ ἔνδον χαλκός τε χρυσός τε πολύκμητός τε σίδηρος.*

I 23 *καὶ ἀγλαὰ δέχθαι ἄποινα.*

XI 131 *ζώγρει, Ἀτρέος υἱέ, σὺ δ' ἄξια δέξαι ἄποινα.*

23 *μὴ δή μοι*] Iliad X 447—8 *μὴ δή μοι φύξιν γε, Δόλων, ἐμβάλλεο θυμῷ ἐσθλά περ ἀγγείλας ἐπεὶ ἵκεο χεῖρας ἐς ἁμάς.*

26 *ἡ μεγίστη ἐλπίς*] compare Thuc III 57 § 4 *ὑμεῖς τε ὦ Λακεδαιμόνιοι, ἡ μόνη ἐλπίς, δέδιμεν μὴ οὐ βέβαιοι ἦτε.*

28 *μὴ κτεῖνε*] this line is from a lost tragedy.

30 *οὐ δεινά*] Orestes 413. It is the answer of Menelaus to Orestes' words *οἴμοι διωγμῶν, οἷς ἐλαύνομαι τάλας.* Of course the question (;) belongs to the whole sentence, not to the quotation.

31 *νῦν οὖν*] from a lost tragedy. *ἕκατι ῥημάτων* = on account of words = 'for words', that is, when I have done no evil deed.

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2 *ἀχαλίνων*] from the Bacchae 385—7.

§ 4.

6 *οὐδεμίᾳ μηχανῇ*] I cannot find this phrase used in Greek of the best age except with a following negative (*τὸ μὴ οὐ*...etc). So here perhaps we should consider that *τὸ διαφυγεῖν με* virtually = *τὸ μὴ οὐκ ἀποθανεῖν με.* 'No device can save me'. Compare Menippus § 2 *ἃ μὰ τὸν Κέρβερον οὐδεμίᾳ μηχανῇ τὸ διαφυγεῖν αὐτούς.*

φέρε...εἴπατε] *φέρε* and *ἄγε* were such common conversational forms that they came to be used in addressing any number of people.

13 *ἐξ ἀγορᾶς*] from the market, with the market as your place of sale. Render 'like common market goods'.

ἀποκηρύττων] selling by auction. This refers to the dialogue called *βίων πρᾶσις.* See below § 15.

15 *παραιτησάμενοι*] having prevailed upon. Compare de luctu § 16.

18 *Πυθαγόρας*] about 570—472 B C. Born at Samos, he travelled much, especially in Egypt, and finally settled at Croton in Italy. Here he gathered round him by degrees a numerous following of scholars whom he formed into a secret society, which soon spread itself among the Greek cities of southern Italy and had in the end to be put down by force. As a preparation for the reception of his doctrines he is said to have enjoined on novices a complete silence of five years' duration. See vit auct § 3.

§ 5.

20 *ἀνέπνευσα*] I take breath again = I am relieved. So § 39 *προσεκύνησα*, and often *ἡσθην, ἐγέλασα* and others.

22 μᾶλλον δέ] 'but rather', correcting what has just been said. 'Or, stay, keep them'. Compare §§ 13, 15, 39, de luctu §§ 1, 15.

26 λάϊνον...] Iliad III 57, where ἔσσο is 2nd person singular pluperfect passive; 'thou hadst been clad in garment of stone', that is, stoned, if the Trojans had had any spirit in them. Here I think we must consider that Lucian meant it for an imperative 'put thou on a garment of stone'; for the κεν, which in the original comes in line 56, does not appear here.

28 οἰκεῖον] see on somnium § 7.

29 φορτικὸν] vulgar, in bad taste. 'And, if I may use the word, the friendly guardian of your pursuits'. The ἐπιτηδεύματα = philosophy.

31 ὁρᾶτε μὴ ποιεῖτε] 'see lest you be doing'. The indicative implies that they are. Compare § 15 ὁρᾶτε μὴ...ἠγόρευσε κακῶς, and see on de luctu § 18.

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4 καὶ χάριν...] 'do we owe you gratitude besides for having reviled us?' καὶ lays stress on χάριν.

5 οὕτως] 'do you then' think that...? Sommerbrodt compares Toxaris § 38 οὔ σοι δοκοῦσιν ὁ ἄνεμος καὶ ὁ ἀκινάκης θεοὶ εἶναι; οὕτως ἄρα ἠγνόησας ὅτι ἀνθρώποις μεῖζον οὐδέν ἐστι ζωῆς καὶ θανάτου; In Latin we should have *adeone putas?*

6 καταλογιῇ πρὸς ἡμᾶς] reckon up against us, put down to our account (as still owing). Latin *imputabis.*

§ 6.

9 διατετέλεκα] have continued. Commonly used, as here, with a participle.

10 τοῖς λόγοις ὁμιλῶν] that is, reading them. See somnium § 12 συνὼν καὶ προσομιλῶν.

11 γοῦν] introduces, as usual, the instance in support of the statement.

12 κατὰ τὴν μέλιτταν] like the bee. So κατὰ τὸν Θάμυριν, § 7 κατὰ τοὺς ῥήτορας, etc.

ἀπανθισάμενος] having gathered (as the bee does honey from flowers).

13 ἐπαινοῦσι καὶ γνωρίζουσιν] 'praise while they recognize the flowers one by one'. Lucian here honestly confesses his debt to the great old writers: and he had need, for the traces of his reading appear in every page of his works.

16 ἐξηνθήκατε] take τοιαῦτα, ποικίλα etc with Liddell and Scott as cognate accusatives. 'Who have burst out in blossoms such as these, varied and manifold in their hues, for any one (to use) who should know how to pick them twine them and put them together so as to blend them harmoniously'.

17 εἴ τις] literally 'in case any one' should know.

19 ἀπᾴδειν] to sing out of tune; hence, to 'jar with' any other thing. So ἀπῳδὰ φιλοσοφεῖν in § 34, and Ikarom § 17 τὴν συμμιγῆ ἐκείνην καὶ ἄτακτον ᾠδὴν ἀπᾴδοντες.

ἔσθ' ὅστις οὖν]=ἔστιν οὖν ὅστις, the ὅστις being drawn to the ἔστι. 'Is there then a man, who, having'...?

21 ἀφ' ὧν] from whom=by whose help=as a follower of whom.

τις εἶναι] for this common pregnant use of τις like our 'somebody' compare Lexiphanes § 22 παρὰ γαρ τούτων ἅπαντα τὰ κάλλιστα ἀπανθισάμενος ἔσῃ τις ἐν λόγοις.

ἐκτὸς εἰ μή] 'outside if not'='unless indeed'. A common formula in Lucian. Compare de hist conscr § 13 ποῦ τοίνυν τὸ τερπνὸν ἐν τούτοις; ἐκτὸς εἰ μή τις κομῴδῃ ἀνόητος εἴη, § 21 ἐκτὸς εἰ μὴ τοῦθ' ὑπολάβοι τις. See also de luctu § 19.

22 Θάμυριν] a Thracian bard who challenged the Muses to a singing-match and was defeated. He then was struck blind, and lost his power of song.

Εὔρυτον] challenged Apollo to a shooting-match, was defeated and slain. For his pride see Soph Trach 260—266.

§ 7.

26 κατὰ τοὺς ῥήτορας] 'after the fashion of the rhetoricians', who loved to maintain a paradox. This is clearly the meaning, for he goes on 'anyhow it is utterly opposed to your act'.

28 εἴ γε] if, as is the case=seeing that. See on Charon § 5.

29 καὶ ἀχαριστία] ingratitude besides.

31 ὑποθέμενος] having set before you this single aim. ὑπὸ (as in ὑπάρχειν, ὑπεῖναι etc) often implies that the thing spoken of is there or is put there as a foundation for the action, as something to start with. Here it implies that a mark is set up before you shoot at it. Compare Ar Eth VI 12 § 9 τὰ πρὸς τὸν ὑποτεθέντα σκοπὸν συντείνοντα.

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1 ἀνθ' ὧν] literally 'in return for which'. But here, as in ἐφ' ᾧ, μέχρι οὗ and other formulae, the original relative force seems to have disappeared. See on § 39. This ἀνθ' ὧν=in return for that=because, inasmuch as. Jacobitz compares mort dial 22 § 1 where Charon demanding his obol fee says ἀπόδος, φημί, ἀνθ' ὧν σε διεπορθμεύσαμεν.

2 οὐκ ἐκωλύσαμεν]=one word. 'Freely allowed you'.

3 διά γε τοῦτο] for this very reason.

§ 8.

5 πρὸς ὀργήν] in relation to anger, that is, with anger present in you, to warp your judgment. Hence 'angrily'. Compare Soph El 369 μηδὲν πρὸς ὀργὴν πρὸς θεῶν 'in heaven's name say nothing angrily'. So πρὸς βίαν=by force, forcibly. Aesch Prom 208 ᾤοντ' ἀμοχθὶ πρὸς βίαν τε δεσπόσειν. See on de luctu § 11 πρὸς δυσωδίαν.

6 προσίεσθε] allow to come near you=admit, accept. Compare

Thuc IV 38 § 1 *προσίεσθαι τὰ κεκηρυγμένα*, Herodotus I 75 *ἀλλὰ τοῦτο μὲν οὐ προσίεμαι.*

8 *μόνοι δή*] *δή* is used, as it often is with superlatives, to lay great stress upon *μόνοι*. 'You if nobody else seemed to me to be far beyond the reach of such an influence'.

10 *ἀποκτείνητε*] remember that this is the aorist.

ὑμέτερον ἦν] 'was a principle of yours, that we'...

11 *κατὰ τὸ ἰσχυρότερον*] according to the stronger = on the principle of 'might is right'.

12 *πολιτεύεσθαι*] to live as a citizen in one's public capacity = to deal with one's neighbour. That a man should not treat his neighbours according to the rule of strength, was a favourite theme of philosophers.

τὰ διάφορα] compare what Thuc II 37 § 2 makes Pericles say of Athens, *μέτεστι δὲ κατὰ μὲν τοὺς νόμους πρὸς τὰ ἴδια διάφορα πᾶσι τὸ ἴσον.* Render 'but settle our disputes by arbitration, granting and receiving in our turn the right of speech'.

13 *ἐν τῷ μέρει*] so § 28.

14 *ἢ ὅντινα ἂν...*] that is (*ἐκεῖνος*) *ὅντινα ἂν*, that man, whomsoever you may appoint to speak for all.

16 *ἀδικῶν φαίνωμαι*] 'be proved guilty'. Kühner on Xenophon Anab V 7 § 5 well points out that *φαίνομαι ἀδικῶν* = *apparet me iniuste facere* (rather *fecisse*), while *φαίνομαι ἀδικεῖν* = *videor iniusta facere* (*fecisse*). *ἀδικῶ* = I am *ἄδικος*, I have done a wrong. See § 19 *φαίνοιτο οὖσα*, de luctu § 24 *φανοῦνται ἐμμένοντες.*

17 *γνῷ*] decide. *γνώμη* = judgment, verdict.

ὑφέξω] I shall afford, submit to. *ὑπέχειν δίκην* = to have to stand trial; hence, to pay the penalty. Below with *εὐθύνας.*

τὴν ἀξίαν] see on § 1 *διδότω τὴν ἀξίαν.*

18 *τὰς εὐθύνας*] having rendered 'my due account'. Said usually of magistrates at the end of their term of office, they having to give account of their conduct. The more common phrase is *εὐθύνας δοῦναι.*

19 *ἀνεπίληπτος*] not to be laid hold of = blameless.

§ 9.

23 *τοῦτ ἐκεῖνο*] 'this is that' which I expected. The Greek for 'there you have it' or 'I thought so'.

ἐς πεδίον τὸν ἵππον] *προκαλεῖσθαι.* 'To challenge the horse to come down into the plain' was proverbial of those who give their opponent the advantage. Jacobitz well compares Plato Theaet 183 d *ἱππέας εἰς πεδίον προκαλεῖ Σωκράτη εἰς λόγους προκαλούμενος.* The philosopher here argues that Lucian is seeking to make them fight on his ground, in the law-court.

24 *παρακρουσάμενος*] 'having misled' the jury. What metaphor is contained in this word is not certain, but it is common in the Attic orators in the sense of cheating or deceiving.

ἀπέλθῃς] like the Latin *discedere* this word is frequently used to express 'leave the court'.

25 πανοῦργον] 'a rogue' in speaking: that is, a sophistical fellow, a 'sharp practitioner' as we say.

27 δωροδοκήσας] strictly 'having taken a bribe'. But in late Greek writers the word is used as here of the person who gives the bribe.

οἷα πολλὰ ποιεῖτε] which sort of things you do much=as you often do. Compare § 46 οἷοι πολλοί εἰσι, and so § 52.

28 ψηφίσασθαι] to vote. The votes in law-courts were given by putting pebbles (ψῆφοι) into a box. A white pebble counted for acquittal, a black one for condemnation. See § 21.

29 τούτου γε ἕνεκα] on account of this at least='as far as this goes'.

30 διαιτητήν] 'arbitrator'. The Athenian διαιτηταί were a sort of inferior court for trying unimportant cases. They were paid by the parties to the suit, and sat in various places for the convenience of litigants.

ἀμφίβολον] 'doubtful', that is, of doubtful honesty.

31 ἀποδώσεται] 'will sell' his vote to me.

Page 33.

1 ποιοῦμαι] make for myself=appoint. Compare § 38 φίλον ποιοῦμαι αὐτόν.

5 οἱ αὐτοὶ etc] do you the same persons be accusers and jury=be prosecution and jury in one.

6 ὑπερφέρω] am superior, have the advantage. The genitive ὑμῶν is implied: it would more commonly be expressed, as in Thuc I 81 § 1 τοῖς ὅπλοις αὐτῶν καὶ τῷ πλήθει ὑπερφέρομεν.

7 ἐκ περιουσίας] out of superfluity=at an advantage. Compare Dem de Corona § 3 p 226 οὗτος δ' ἐκ περιουσίας μου κατηγορεῖ.

§ 10.

11 τί ἄλλο ἢ βαδίζωμεν] what else [are we to do] than walk? This is a common Greek ellipse. See on § 38.

13 τὸ πρὸ δίκης] that is, ἀποκτεῖναι or δίκην λαβεῖν. 'Execution before trial'.

14 ἰδιωτικόν] see on Charon § 4.

15 ἐν τῇ χειρὶ] that is, in violence. Compare Odyssey XX 180—1 πάντως οὐκέτι νῶι διακρινέεσθαι ὀίω πρὶν χειρῶν γεύσασθαι, and the phrase χειρῶν νόμος Herod VIII 89, IX 48.

19 τότε] the jury, that is, on the occasion when Anytus and Meletus accused Socrates of impiety and of corrupting the youth, and obtained a verdict against him, B C 399.

20 ὕδατος] in the Athenian courts a vessel containing water was hung up, with a small hole in the bottom to allow the water to trickle out

drop by drop. Thus the time allowed to the speakers was meted out. Hence ὕδατος μεταλαβών = having received a share of water = having opportunity of defending himself. Compare § 24 ἐκκέχυται τὸ ὕδωρ, § 28 σοὶ γὰρ τὸ ῥεῦν ῥεῖ. The proper name of this water-clock (often alluded to in Aristophanes and the Attic Orators) was κλεψύδρα.

§ 11.

30 ἐντυγχάνων ἄν] the ἄν belongs to ἀνηρώτων and has a frequentative force, as often. See on somnium § 2.

τριβώνια] the rough and worn cloak (τρίβων or τριβώνιον) was in Lucian's time much affected by the philosophers, as indicating a contempt for worldly riches and outward show.

31 πώγωνας βαθεῖς καθειμένοις] 'let down in respect of deep beards' = 'with long flowing beards'.

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2 οὐδ' ὅλως ἀπεκρίνοντό μοι] 'used to make me no answer at all, that they might not be convicted of ignorance, or would point out one door after another'.

4 οὐδέπω καὶ τήμερον] 'not even as yet even to day' = 'from that time to this'.

§ 12.

5 πολλάκις ἧκον ἄν] 'ever and anon I would find myself at (I used to have come to) such and such a door'.

9 τὰ σχήματα εὐσταλῶν] neatly dressed. Compare Timon § 54 οὗτος ὁ τὸ σχῆμα εὐσταλὴς καὶ κόσμιος τὸ βάδισμα.

10 συμπαραβυσθεὶς] jammed in the crowd along with them.

11 γύναιον] a somewhat depreciatory word. 'And then I used to see a female, not simple, however much she put on a plain and unadorned appearance; but I detected at once that she did not even leave her seemingly dishevelled hair without embellishment, nor yet put on the robe she wore without affectation. On the contrary (δὲ) she was manifestly adorning herself by those means, and employing that semblance of neglect to improve her looks'.

12 ἐς τὸ ἀφελὲς] into the plain = into plainness = so as to seem plain.

13 ἐρρύθμιζεν] was arranging herself.

κατεφάνη] 'she appeared clearly' to me not even allowing ..... The construction with the participle is like § 8 ἀδικῶν φαίνωμαι.

τὸ ἄνετον δοκοῦν] the appearing dishevelled. So τῷ ἀθεραπεύτῳ δοκοῦντι below. For τὸ ἄνετον compare Alexand § 13 σείων ἅμα τὴν κόμην ἄνετον.

15 ἀναβολὴν] the way of wearing her robe. See on somnium § 6.

16 αὐτοῖς] the way of dressing her hair and wearing her robe.

17 ὑπεφαίνετο] was shewing a little (ὑπὸ).

18 ψιμύθιον] white lead pigment, with which Greek women used to plaster their faces to make their complexion seem fair. φῦκος was a cosmetic used for a similar purpose, being a sort of rouge.

19 ἐς κάλλος] as to beauty = 'for beauty'.

20 δοίη τις] that is, τι.

21 παρακαθισαμένη] having taken to sit by her side.

22 γυμνωθείσης ..... ἀκούσιον] 'when she laid bare her neck, as though accidentally'.

23 κατὰ τὸ ἀκούσιον] in the manner of the involuntary. Compare § 3 καθ' Ὅμηρον, § 6 κατὰ τὴν μέλιτταν, § 7 κατὰ τοὺς ῥήτορας.

κλοιῶν] κλοιὸς was a dog's collar, hence a name for the pillory in which offenders were placed at Athens, often called τὸ ξύλον. It is used of a thick gold collar or torque in Eurip Cyclops (of Paris) 183—4 καὶ τὸν χρύσεον κλῳὸν φοροῦντα περὶ μέσον τὸν αὐχένα.

24 ἐπὶ πόδας] to (my) feet = footwards. The words mean backwards, facing the person or thing from which you recede. ἐπὶ πόδα is the common formula. Compare § 48 ἐπὶ κεφαλήν.

ἀνέστρεφον] intransitive, or implying ἐμαυτόν.

25 τῆς ῥινὸς] a common phrase was 'to be drawn by the nose', implying wanton and insolent treatment. Here this courtesan-like woman (Sham-philosophy) is pleasantly said to draw these men by the beard (which they wore to gain a philosophical look).

27 Ἰξίονα] Ixion in the legend seeks to embrace Hera, but is deceived by Zeus, and only clutches a cloud made in her image.

§ 13.

30 ἐν Κεραμεικῷ] two places at Athens bore the name Kerameikus. In the outer one, outside the walls, were the tombs, and it was a sort of city of the dead. The quarter of the city next it, called the inner Kerameikus, is that of which Lucian speaks here. The lady Philosophy would have to come through these places on her way back up to the Stoa Poekile (near the Acropolis) from the Academy (on the N W of Athens).

31 ἤδη που] 'soon, I fancy'.

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1 ἐξ Ἀκαδημείας] the Academy was a sort of public park, in which was a gymnasium. Here Plato taught, and hence his school got the name of Academics.

ἐν τῇ ποικίλῃ] that is, στοᾷ. The painted hall or porch, so called from the frescoes of Polygnotus representing scenes in the great Persian wars, was a public building in Athens. Here Zeno taught, and hence his school got their name of Stoics (στωικοί) or men from the Porch (οἱ ἀπὸ τῆς στοᾶς). See below § 43.

2 μᾶλλον δὲ] see on § 5.

3 *τὴν ἀπὸ τοῦ σχήματος*] whom you can tell by her dress. See on Charon § 9 *τὴν τὸ τριπλοῦν τεῖχος*, and compare bis accus § 28 *τὸν γενειήτην ἐκεῖνον, τὸν ἀπὸ τοῦ σχήματος.*

4 *ἐπὶ συννοίᾳ*] for, that is, in deep thought. Compare Eurip Orestes 632—5, where Orestes asks *Μενέλαε, ποῖ σὸν πόδ' ἐπὶ συννοίᾳ κυκλεῖς, διπλῆς μερίμνης διπτύχους ἰὼν ὁδούς*; and Menelaus replies *ἔασον· ἐν ἐμαυτῷ τι συννοούμενος ὅποι τράπωμαι τῆς τύχης ἀμηχανῶ.* Jacobitz well remarks that in Saturn § 11 we have *ἰδὼν γάρ με σκυθρωπὸν ἐπὶ συννοίας βαδίζοντα*, where *ἐπὶ συννοίας* (=with or in deep thought) is but little different in sense from the construction here.

7 *ἀναβολήν*] see on somnium § 6.

§ 14.

12 *αὐτὰ δὴ τὰ κεφάλαια*] 'the very heads' of my learning. Sommerbrodt compares precisely the same phrase in de hist conscr § 28.

13 *ἐς τὸν βίον*] that is, *ἥκετε*. 'Why are you come again into the world?' See on Charon § 15. The second title of this dialogue is *ἀναβιοῦντες* 'men coming into the world again'. Notice *ἄνω* and *κάτω* here used of our world and that below, as often.

18 *τὴν ἱερωτάτην σέ*] 'you, the most sacred of ladies'. For the apposition compare § 25 *σὲ τὴν φιλοσοφίαν*, § 43 *ἡμεῖς, ἡμᾶς* etc *passim*, § 44 *ἔγωγε ἡ φιλοσοφία*, vit auct § 9 *τὸν ἐπικούρειον σέ*, § 21 *λέγε πρὸς τὸν ὠνητὴν ἐμέ.*

20 *τοῖς μεθ' ἡμᾶς*] our successors.

21 *εἶτα*] expresses indignation, as often. 'And so you were vexed when a man reviled you'.

22 *τῆς κωμῳδίας*] the poets brought out their plays at the festival of the Great Dionysia in the month of March. The Comic poets often ridiculed the philosophers. A famous instance is the attack upon Socrates in the *Clouds* of Aristophanes.

23 *τοῖς διονυσίοις*] the Dionysia or festival of the god Dionysus, to whom belonged wine and merriment, and the shows at whose festivals gave rise to the drama. See the end of § 25.

25 *τὰ συνήθη*] he says *μέρος τῆς ἑορτῆς* in § 25. Compare Aristoph Ran 370—371 *ὑμεῖς δ' ἀνεγείρετε μολπὴν κατὰ παννυχίδας τὰς ἡμετέρας καὶ τῇδε κρέπουσαν ἑορτῇ.*

27 *ἀποσμώμενον*] being wiped or cleaned. Compare Anacharsis § 29 *ἄλλως τε καὶ τὸν ῥύπον ἀποσμᾷ καὶ στιλπνότερον ποιεῖ τὸν ἄνδρα* (*ἡ κόνις*).

29 *οὐκ οἶδ' ὅπως*] parenthetic, as usual.

31 *μίαν ἡμέραν*] see Charon § 1.

παραιτησάμενοι] see on de luctu § 16.

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2 *ἐπιὼν*] *ἐπιέναι* is, like the Latin *obire*, =to go over, to visit. So of

Nikias and his army in Thuc VII 78 § 1 ὁ μὲν Νικίας τοιάδε παρακελευόμενος ἅμα ἐπῄει τὸ στράτευμα, and ἐπέρχεσθαι in IV 96 § 1 τοιαῦτα τοῦ Ἱπποκράτους παρακελευομένου, καὶ μέχρι μὲν μέσου τοῦ στρατοπέδου ἐπελθόντος τὸ δὲ πλέον οὐκ ἔτι φθάσαντος. The metaphor then here is not from the address of a public speaker to the assembly (παριὼν would then be used) but from the detached remarks of a man going from group to group and spreading slanders. Render 'how he used to go about and speak of us to the multitude'.

§ 15.

5 θέλων] see on Charon § 3 ἐθελῆσαι.

6 οὔκ] that is, ἀποκτενοῦμεν.

ἐπὶ σέ] for you = for your decision.

ἀνεβαλόμεθα] we put it off, hence 'referred' it.

7 τουτο] 'this' = the reference of the matter for your decision.

9 τοῦτο αὐτό] that is, φημί.

10 εὑρόμην] 'I obtained' = Latin *impetravi*.

13 πρῴην] 'but the other day' in the dialogue called βίων πρᾶσις.

τὸ ἀτιμότατον] the most worthless of things.

14 θεάτρῳ] audience.

ἀποκηρύττων] see on § 4.

κατὰ μέρη] in lots.

15 ἕκαστον ..... λόγων] each form of her systems. He means, a representative of each system. Among them Lucian knocked down Diogenes at two obols and had Aristippus left on hand unsaleable. For λόγων compare § 23 ἐν τοῖς λόγοις.

16 ὁρᾶτε μὴ ἠγόρευσε] see on § 5 ὁρᾶτε μὴ ποιεῖτε. Jacobitz well compares mort dial 16 § 2 ὅρα γοῦν μὴ τὸ ἐναντίον ἐστί.

21 Ἄρειον πάγον] the hill of Ares lay N W of the Acropolis. The most ancient of Athenian tribunals had of old sat there. Hence she thinks it a suitable place for the coming trial, but changes her mind.

22 ἐκ περιωπῆς] compare Charon § 2.

ὡς ἂν εἴη] see on § 2 ἵν' ἂν ..... ἀπηλλάττετο, and compare with Jacobitz mort dial 4 § 2 ὡς ἂν ..... ἀπολάβοιμι. The passage in Plato Phaedo 82 e is doubtful.

§ 16.

23 ὦ φίλαι] said to her attendants, Virtue Temperance Justice Culture and Truth.

24 ἥξω ὑμῶν] see on Charon § 24 ἥξω σοι.

27 καὶ αὐταί] they (themselves) too.

30 ἀμυδρά] Truth is made to look faint and dull, because Lucian wishes to imply that she was hard to find in his days. So also he makes Culture the leader of the virtues, as in his opinion she was.

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5 ὡς γένοιτο] see on Charon § 1 ὡς παρέχαιμι.

6 συνήγορον] 'as counsel', to speak on my side.

ἀναβιβάσασθαι] to bring up (to the bar) on my account. A word often used of producing witnesses etc.

§ 17.

13 ἐν δέοντι] in need, in good time, opportunely. Compare Eurip Med 1277 ναί, πρὸς θεῶν ἀρήξατ'· ἐν δέοντι γάρ.

18 παρρησία] free speech, a well-known word in Greek literature, where we find the claim of every Athenian to it put forward continually. See Eurip Hippol 421—3, Ion 671—5.

19 ὡς τὸν δείλαιον etc] 'to this poor little fellow here'.

21 ἔλεγχε] Elenchus=proof, test, confutation. So the verb ἐλέγχειν, to test or confute.

24 εἰ καί τις ἄλλος] if too any other=more than any.

τοῖς τυχοῦσι θηρίοις] 'any chance beasts'.

25 ἀλαζόσιν] braggarts, pretenders. This refers to the contemporary professors. See § 20 μισαλαζὼν and §§ 46, 52, where Elenchus is associated with Lucian in his enquiry into the lives of these creatures.

29 ἀπόδειξιν] 'demonstration'. Here I take it to mean 'proof positive' opposed to ἔλεγχος 'proof negative'.

§ 18, page 38.

1 προσεταιρίζεται] takes into his company, associates with himself. Herodotus v 66 uses it of Cleisthenes τὸν δῆμον προσεταιρίζεται.

8 οὐδὲν μὴ γένηται] explain the construction thus,—μὴ γένηται might, as often, be used by itself with the notion of fearing not expressed. ('I fear) lest it may happen'. Then we observe that the οὐ in οὐδὲν negatives this fear, and as οὐδὲν may in sense be resolved into οὐ and τι we get οὐ (δέδοικα) μή τι γένηται 'I have no fear lest anything should happen'. Render 'there is no fear of any injustice being done, while she has Justice here with her'. Compare Xenophon Anab II 2 § 12 ἦν γὰρ ἅπαξ δύο ἢ τριῶν ἡμερῶν ὁδὸν ἀπόσχωμεν, οὐκέτι μὴ δύνηται βασιλεὺς ἡμᾶς καταλαβεῖν, Soph Phil 103 οὐ μὴ πίθηται.

§ 19.

11 Παρρησιάδης] 'Free speaker'. Lucian gives these fancy names in earnest. His own is connected with παρρησία (see on § 17), his father's with truth (ἀλήθεια, τὸ ἀληθὲς), his grandfather's with proof or confutation (ἔλεγχος).

14 Σύρος] that is, εἰμί. 'I am a Syrian, one of those on the Euphrates', that is, from the Euphrates valley. Lucian's birthplace Samosata, chief town of the Syrian province called Commagene, lay on the upper Euphrates.

15 ἀλλὰ τί τοῦτο ;] but what is this = what does this matter?

16 βαρβάρους] the word strictly means 'not of Greek birth'. We must remember this if we render it 'barbarian'. Perhaps our nearest word is 'uncivilized'.

ὁ τρόπος δὲ καὶ ἡ παιδεία] 'but their character and culture are above the standard of Solians Cyprians Babylonians or Stagirites'. I unhesitatingly follow Jacobitz in taking the τρόπος and παιδεία spoken of here to be those of Lucian's opponents.

17 Σολέας] Soli in Cilicia was the birthplace of Chrysippus.

Κυπρίους] Zenon was born at Kitium in Cyprus.

Βαβυλωνίους] Diogenes the Stoic, born at Seleukeia on the Tigris, was called Diogenes Babylonius.

18 Σταγειρίτας] Aristotle was born at Stageirus on the coast of Macedonia.

πρός γε σὲ] in relation to you at least = in your eyes at least.

19 γένοιτο] the nominative is τις to be supplied from below.

ἡ γνώμη] his intention or 'principles'.

20 φαίνοιτο οὖσα] were shewn to be. See on § 8 ἀδικῶν φαίνωμαι.

§ 20.

21 ἄλλως] 'at random', 'heedlessly'. Jacobitz well compares deor dial 20 § 3 τίνος δ' οὖν ἕνεκα ταῦτα ἐρωτᾷς; ἄλλως ἠρόμην. Render 'you are right: at least this was a thoughtless question of mine'.

24 μισότυφος] a hater of vanity or arrogance (τῦφος).

26 πολυμισῆ τινα] for τις and the adjective see on somnium § 1 ταχεῖάν τινα τὴν ἐπικουρίαν. Render 'the profession you follow is one of much hate'.

28 οὐ μὴν ἀλλά] not verily but = 'yet in spite of this'.

29 ἀπὸ τοῦ φιλο etc] 'which begins with φιλο'. Compare with Jacobitz Aristoph Vesp 77 οὔκ, ἀλλὰ φιλο μέν ἐστιν ἀρχὴ τοῦ κακοῦ.

31 φιλαπλοϊκός] 'a lover of simplicity', which was not (see § 12) a characteristic of the philosophy of Lucian's day.

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2 ταττόμενοι ὑπό] 'ranged beneath'. A military metaphor, which had passed into ordinary language.

οἰκειότεροι] more suited to. See on somnium § 7.

4 ἀπομαθεῖν] have 'forgotten' or 'unlearnt', for want of practice.

5 τοῦ γὰρ αὐτοῦ etc] 'for both this and this, says the proverb, come under the same head'. Literally, belong to the same thing. The remark might be applied in many ways, but here Lucian no doubt means that the professions of hating and loving are really one, since to love

truth implies the hating of falsehood, and so on. Thus truth and falsehood both belong to the same—namely to the profession of love-and-hate.

8 τὸ ἐμὸν] my position. Compare Herodotus IV 127 οὕτω τὸ ἐμὸν ἔχει ὦ Πέρσα· ἐγὼ οὐδένα κω ἀνθρώπων δείσας ἔφυγον οὔτε πρότερον οὔτε νῦν σε φεύγω.

9 τοιοῦτον οἷον] 'of this sort, such as to' hate etc. Render 'my way is this, hating the bad and praising and loving the good'.

§ 21.

11 ἄγε δή] such conversational imperatives are often used in the singular when more than one person is addressed.

12 προνάῳ] the entrance-hall of a temple. The main room was called ναός.

πολιάδος] the goddess Athena was called Polias, being the tutelar divinity of Athens. The name is connected with πόλις. Not only was her great temple (the Parthenon) on the Acropolis, but her great bronze statue in the character of Champion (Ἀθηνᾶ πρόμαχος) also stood there.

ἡ λέρεια] this use of the nominative as a vocative is very common, and is probably to be explained by supposing that the pronoun which should be there (σύ, ἡ λέρεια) has been dropped in conversational usage, leaving only the article and substantive which further defined it. Compare § 45 οἱ ὑπηρέται, bis accus § 20 ὁ Ἐπίκουρος ὑπὲρ τῆς ἡδονῆς λέγε, § 33 ὁ διάλογος ἐπὶ τῶν αὐτῶν λέγε.

13 ἐν τοσούτῳ] see on Charon § 14.

14 τῇ θεῷ] the use of προσκυνεῖν with the dative is confined to late Greek. The accusative is its proper case.

16 ὁπόσα...αὐτῶν] 'how many perjuries you hear from them daily'.

17 καὶ ἃ πράττουσι δὲ] 'and their deeds too' you alone see, dwelling as you do (ἄτε δή) overlooking them. δὲ is often thus put in after a καὶ to give an additional force of 'also'. So § 23 καὶ ἄλλως δέ.

ἄτε δή] literally 'inasmuch as to be sure'.

18 ἀμύνασθαι αὐτούς] to requite or punish them.

ἐμὲ δὲ ἤν που etc] 'and if you happen to see me being worsted and the blacks are in a majority, do you give your own vote for acquittal and save me'.

19 πλείους] in a majority of one.

αἱ μέλαιναι] ψῆφοι. See on § 9.

20 προσθεῖσα] having added your vote (to the lesser number). The following σῶζέ με shews that such is the sense here.

τὴν σαυτῆς] Lucian is all along referring to the proverbial Ἀθηνᾶς ψῆφος. In the trial of Orestes (Aesch Eum 734—753) before the court of Areopagus the goddess gives her own vote in the prisoner's favour. This makes the votes even, and Orestes is accordingly acquitted. Jacobitz compares Harmonides § 3 ὥστε ἤν που καὶ νῦν ἐμοὶ ἐς τὸ χεῖρον

ῥέπωσιν αἱ ψῆφοι ἐν τῷ λόγῳ καὶ ἐλάττους ὦσιν αἱ ἀμείνους, σὺ δὲ τὴν τῆς Ἀθηνᾶς προστιθεὶς ἀναπλήρου τὸ ἐνδέον παρὰ σεαυτοῦ.

§ 22.

21 ὑμῖν] 'you see'. For this dative see on Charon § 1 σοι.

καὶ δή] 'yes verily'. Almost like our 'there'.

23 συνείρετε] see on somnium § 8.

24 διελέγχετε] 'confute' your adversary, by argument or cross-questioning.

29 καλλιφωνία] elocution, delivery.

δεινῶς Ἀττικὴ] is marvellously Attic. The Attic was looked upon as the standard Greek dialect. Lucian himself always strains after Attic elegance of expression.

τὸ κεχαρισμένον] that which is pleasing or graceful. Compare Iliad V 243 Τυδείδη Διόμηδες ἐμῷ κεχαρισμένε θυμῷ, and elsewhere.

31 τὸ ἐπαγωγὸν ἐν καιρῷ] 'the well-timed seductiveness' of your demonstrations. Lucian refers to Plato's habit of striking home with a passage of highly-wrought beauty when an incomplete argument seems in danger of becoming wearisome.

Page 40.

1 προηγορίαν] speaking in behalf of others, pleading.

3 συμφόρει ἐς τὸ αὐτό] 'gather into one'. Literally, into the same place.

4 Γοργίαν] Gorgias Polus Hippias and Prodicus were famous Sophists contemporary with Socrates. Plato brings them in as characters in his dialogues, only to be refuted each in their turn by Socrates, through whose mouth Plato himself speaks. Prodicus was the author of the famous fable called the 'choice of Hercules'. Sommerbrodt well reminds us that he had the nickname 'clever' or 'sharp' (δεινὸς), and that δεινότερος οὗτος (said of Lucian) alludes to this.

5 ἐπίπαττε οὖν etc] 'throw in them a dash of your mock-modesty, and put those neat connected questions of yours; and, if you think fit, stick in also that passage, how that the great Zeus in heaven driving his winged car would take it ill were this man not to undergo his due punishment'.

εἰρωνείας] the quality of the εἴρων or dissembler, who does not pretend to all that he might. The Socrates of Plato's dialogues employs this appearance of humility to entrap unwary opponents into the expression of an opinion, which he then shews to be false by means of question and answer. But the εἰρωνεία is probably due quite as much to the real Socrates as to any originality in Plato.

6 κομψὰ καὶ συνεχῆ] neat finish (τὸ κομψόν) is a striking characteristic of the Platonic dialogues, and is attributed to them by Aristotle Pol II 6. So also is the continuous stringing together of question and answer (τὸ συνεχὲς) by which an opponent is led up to his own confutation.

7 ὁ μέγας etc] this famous passage in the Phaedrus of Plato page 246 e runs as follows ὁ μὲν δὴ μέγας ἡγεμὼν ἐν οὐρανῷ Ζεὺς ἐλαύνων πτηνὸν ἅρμα πρῶτος πορεύεται, διακοσμῶν πάντα καὶ ἐπιμελούμενος. Lucian is fond of referring to it, as in his accus § 33.

8 οὗτος] Lucian.

9 τὴν δίκην] the proper (τὴν) penalty.

§ 23.

11 προχειρισώμεθα] let us set before us: that is, appoint as our representative. Compare προεστησάμεθα below.

Διογένην] the one mentioned in § 1, who belonged to the Cynic school, of which Antisthenes was the founder. Krates was one of his pupils. Notice that three Cynics and a Stoic are mentioned here: the former were celebrated for their boundless abusiveness, the latter for their uncompromising scorn. Hence he says τινα τῶν σφοδροτέρων above.

13 δεινότητος συγγραφικῆς] 'ability as a writer', opposed to readiness as a speaker.

ἀλλά τινος etc] 'but for practice, so to speak, in confuting and litigating'. Perhaps παρασκευὴ has here also a sense of 'armament', 'outfit', as often.

16 ἀλλ' ἐγὼ etc] 'very well, I will accuse him'. See on somnium § 2 ἀλλὰ τοῦτον ἄγε.

17 δεῖσθαι] that it (the business) requires.

ἄλλως] in other respects = generally, besides. Compare § 40.

18 ὑπὲρ ἅπαντας] beyond all = more than any.

πρῴην] vitarum auctio § 11.

22 πρεσβεύειν] to put first, deem important. Compare Aesch Choeph 488 πάντων δὲ πρῶτον τόνδε πρεσβεύσω τάφον, Eum 1 πρῶτον μὲν εὐχῇ τῇδε πρεσβεύω θεῶν τὴν πρωτόμαντιν γαῖαν.

23 καὶ πρὸς ἀλλήλους] 'with one another too', besides our being at variance with Lucian.

24 σὺ δὲ.....] 'do you, I say', not enquire into this. The δὲ catches up the sense again from τὰ κοινὰ δὲ ὁρᾶν above. The usage is much the same as that of δ' οὖν, and is very common.

25 ὅλως] 'in general'.

27 προαιρέσεις] 'principles'. Compare Demonax § 4 τὰς ἐν φιλοσοφίᾳ προαιρέσεις.

29 ἐν σοὶ etc] compare Thuc II 35 § 2 καὶ μὴ ἐν ἑνὶ ἀνδρὶ πολλῶν ἀρετὰς κινδυνεύεσθαι εὖ τε καὶ χεῖρον εἰπόντι πιστευθῆναι. Here κινδυνεύεται = is now being risked = being brought into risk.

§ 24, page 41.

1 ἐλλείψομεν] plural used by one person, as often. 'We will not fall short in any way'.

2 *κἂν...δὲ*] 'yes, and if'. See on § 21 *καὶ ἃ πράττουσι δέ.*

ἐπικλασθεῖσα πρὸς] relent in the face of or 'at' his speech. See somnium § 16.

4 *διαβουλεύηται*] be debating with herself='be partly minded'. The tense shews that indecision is meant, gradually leaning to mercy.

ἀλλ' οὐ etc] 'still my part shall not be wanting'.

5 *μὴ ξυλοφοροῦμεν*] another horrid *μή*.

6 *τῷ λόγῳ μᾶλλον*] that is, *παῖε*.

8 *τὸ ὕδωρ*] see on § 10.

13 *πλείοσι*] *ψήφοις*. We see that he is confidently anticipating the result given in § 39 *ταῖς πάσαις κρατεῖς*. The more votes, by the more he will be acquitted.

14 *γενναῖά σου ταῦτα*] these things are noble in you=you shew your pluck. Compare vit auct § 23 *γενναῖά σου ταῦτα καὶ δεινῶς ἀνδρικά.*

§ 25.

16 *παρὰ τὸν βίον*] see on Charon § 18.

18 *τὸ κατ' ἐμὲ*] that which is over against me=what is related to me. Hence used adverbially='as far as concerns me'.

ἀλλὰ] throws forward the clause to which it is prefixed. 'Still who does not know Pythagoras and the rest, how many fair things they brought with them into the world'.

20 *ἐς τὸν βίον*] see on Charon § 15.

21 *καλὰ*] 'fair things'. We should perhaps say 'how much that is noble'.

23 *ῥήτωρ τις*] 'a sort of rhetorician'. Contemptuously said. Lucian had been a rhetorician, but gave up the profession at the age of 40.

24 *δεινότητος ἢ ἀκμῆς*] *δεινότης* in an orator is the power of working on people's feelings. Demosthenes was called *δεινὸς* on this account. It almost='powerful' or 'forcible'. *ἀκμὴ*=prime condition, the being at one's best. Render 'all the force or vigour he had gained in speaking'.

26 *συσκευασάμενος*] having prepared, made ready.

27 *ἀποκαλῶν*] calling us in contempt. Compare de luctu § 16. Render 'branding us as quacks and cheats'.

28 *τὸ μηδὲν*] that which is nothing. A regular Greek phrase='good for nothing'. Compare Soph Aias 1275 *ἤδη τὸ μηδὲν ὄντας.*

29 *καὶ μισεῖσθαι*] hated as well (as despised).

30 *φληνάφους*] see on somnium § 7.

31 *τὰ σά*] your principles.

ὧν ἡμᾶς ἐπαίδευσας]=*ἐκείνων ἃ ἡμᾶς ἐπαίδευσας* 'of the doctrines in which you trained us'. For the compressed construction see on Charon § 17 *ὑφ' ὧν εἶπον*, and compare the uncompressed but attracted pro-

nouns in Aristoph Ach 677 *οὐ γὰρ ἀξίως ἐκείνων ὧν ἐναυμαχήσαμεν γηροβοσκούμεσθ' ὑφ' ὑμῶν, ἀλλὰ δεινὰ πάσχομεν.*

Page 42.

1 *ἐπὶ χλευασμῷ*] with intent to ridicule. So *ἐπὶ χλευασίᾳ* below. Jacobitz compares Demonax § 39 (35) *ἐρομένου γάρ τινος ἐπὶ χλευασμῷ.* So § 34 *ἐπὶ τούτῳ, ἐπὶ μισθῷ.*

3 *ὁ πολὺς λεώς*] the great mass of people. A common phrase.

6 *ἀμέλει*] 'never mind'='to be sure'. In late Greek it is very often used as simply 'in fact'. Compare de luctu § 5, vit auct § 7 *ἀμέλει κύων αὐτῷ καὶ τοὔνομα,* gallus § 1 *ἀμυνοῦμαι γὰρ ἀμέλει σε,* § 3 *ἤκουσά τι καὶ πάλαι τοιοῦτον ἀμέλει περὶ ὑμῶν,* and the opening sentences of some of the Characters of Theophrastus.

7 *παράγουσιν*] bringing them before the people; so *παρελθεῖν, παριέναι.* For the fact see on § 14.

8 *κωμῳδοῦσιν*] In Greek of the best age this would mean 'ridiculing'. Compare Aristoph Ach 631 *ὡς κωμῳδεῖ τὴν πόλιν ἡμῶν.* Here it is used with the cognate accusative *κωμῳδίας* as=*κωμῳδίας διδάσκουσιν* 'putting comedies on the stage', a very rare use.

ἀλλοκότους] strange, monstrous, unnatural. Compare de luctu § 13, bis accus § 33 *κωμῳδῶν καὶ γελωτοποιῶν καὶ ὑποθέσεις ἀλλοκότους ὑποκρινόμενος αὐτῷ,* Thuc III 49 § 5 *τῆς μὲν προτέρας νεὼς οὐ σπουδῇ πλεούσης ἐπὶ πρᾶγμα ἀλλόκοτον.*

10 *ἐν Διονύσου ἱερῷ.* That is, as Jacobitz remarks, in the theatre. See on § 14 *τοῖς διονυσίοις.*

ἐφειμένον] when it was permitted. This pendent or absolute accusative of the participle is common. Compare § 33 *τιμᾶν ἐπὶ τούτοις δέον.*

11 *τῆς ἑορτῆς*] see on § 14.

§ 26.

12 *τοὺς ἀρίστους*] 'the best men'; a Greek expression for the men of wealth and position. Render 'but Lucian draws together the leaders of society, and having long deliberated and prepared himself and having written some calumnies in a thick note-book openly reviles with his voice pitched high Plato and the rest, me and all (philosophers) generally, though no feast is approaching nor has he been personally wronged by us'.

13 *ἐκ πολλοῦ*] 'from a long space or time back'.

14 *μεγάλῃ*] predicative.

19 *ἄρχων*] beginning (before the other side), opposed to *ἀμυνόμενος*=in self-defence. Compare Thuc I 53 § 2 *ἀδικεῖτε ὦ ἄνδρες Ἀθηναῖοι πολέμου ἄρχοντες καὶ σπονδὰς λύοντες.* Render 'had he acted in self-defence and not been the first to do it'.

τὸ πάντων δεινότατον ὅτι] compressed. The full phrase would be *καὶ τὸ πάντων δεινότατον τοῦτ' ἐστιν, ὅτι .....* See § 35.

21 ὑποδύεται ὑπὸ] creeps under, puts on. Metaphor from putting on a mask.

ὑπελθὼν] having cringed to, fawned upon. Hence 'beguiled'. Compare Soph Phil 1007 οἵως μ' ὑπῆλθες.

τὸν διάλογον] the Dialogue, a favourite form of composition with philosophers since Plato, is represented here in person as a relation, whom Lucian has beguiled into doing his will. This means that Lucian has employed this form of writing for satirizing the philosophers. In the dialogue δὶς κατηγορούμενος the Dialogue in person is made to complain of Lucian's having applied him to base uses (bis accus § 33).

οἰκεῖον] see on somnium § 7.

22 συναγωνιστῇ] fellow soldier, or simply 'assistant'. Liddell and Scott. But, considering the metaphors in ὑποδύεται, ὑποκριτῇ etc near here, and that ἀγωνιστής sometimes = 'actor', I think that there is a stage-metaphor intended here also. See de luctu § 20.

23 Μένιππον] Menippus the Cynic philosopher and satirist was a pupil of the famous Diogenes. He was well known in his time for his clever and biting jests upon the follies of men. Lucian often employs him as a character in his dialogues (such is the point of the allusion here) in order to put sarcastic comments on the ways of the world into his mouth. From him are named the *Menippus* and *Ikaromenippus*. See also bis accus § 33.

24 συγκωμῳδεῖν] to help him in his ridicule for the most part (τὰ πολλά).

25 τὸ κοινόν] 'the general interest' of all.

§ 27.

26 ἢ τί γὰρ ἄν...] see on Charon § 4.

27 ἐπὶ τοσούτων μαρτύρων] before so many witnesses. Compare § 40 ἐπὶ τῆς ἀρετῆς, and de luctu § 16.

28 χρήσιμον] that is, εἴη ἄν.

καὶ πρὸς ἐκείνους] in respect of them too. That is, it will be a good warning to them.

τὸ τοιοῦτον] 'this sort of thing'. Explained by εἰ θεάσαιντο etc following.

30 τὴν ἡσυχίαν ἄγειν] see on Charon § 3.

31 μετριότητος] the genitive often denotes belonging or appropriateness. Not to belong to moderation = not to shew (indicate) moderation.

Page 43.

2 ὅς] referring back to the unexpressed agent of the last sentence, as often. 'For who can bear his last acts? when he brought us forward like slaves to the auction-mart, brought in an auctioneer, and disposed of us, they tell me, some for a large price, others at one mina Attic

currency, and me—this scoundrel—at two obols: while the company laughed'.

3 ἐπιστήσας] having set (a crier) over the sale, that is, put him in charge of it.

4 μνᾶς] the Attic mina (=100 drachmae) was worth just over £4. The δραχμή (=6 obols) was worth 9¾*d*, the obol just over 1½*d*.

7 ἀξιοῦμεν τιμωρήσειν] we expect that you will succour us. Jacobitz compares § 47 ἁλιεύσειν διέγνωκας.

§ 28.

11 ἔγχει] τὸ ὕδωρ.

§ 29.

15 οὐκ οἶδ' ὅ τι παθὼν] having suffered I know not what='for some reason or other'.

16 τοσούτου δέω] 'I am so far from'. The personal construction is regular in Greek, as Plato Apol 30 d πολλοῦ δέω ἐγὼ ὑπὲρ ἐμαυτοῦ ἀπολογεῖσθαι.

ἔξαρνος γενέσθαι]=ἐξαρνεῖσθαι. The negative is commonly added in Greek after verbs of denying, where we should not put it in English. We might have either ὡς οὐκ εἶπον as here, or μὴ εἰπεῖν. In either case the construction really represents a quotation of one's own words—I deny, saying that I did not...

17 μεμελετηκώς] having practised or 'got up' a defence.

19 πρότερον] before I was brought to trial. Render 'so that I am minded now to add anything further which either he has left unsaid or I have not found time to say before'. ἔφθασα εἰρηκώς=I anticipated in having said=I said in time, found time to say. The idiom is too common to need illustration.

προσθήσειν μοι δοκῶ] 'I seem to myself to be going to add'. The idiom is very common. Compare § 39, Aristoph Vesp 250 οὐκ ἀλλὰ τῳδί μοι δοκῶ τὸν λύχνον προβύσειν, Plutus 1186—7 μοι δοκῶ ἐνθάδ' αὐτοῦ καταμενεῖν. See on Charon § 6 ἔοικα.

22 καί μοι] this μοι is the so-called ethic dative, for which see on Charon § 1 σοι. 'In relation to me'='before me'='in my sight'. Hence we find it as here='let me ask you' much as we say 'please'.

τοῦτο...εἰ] 'this, namely whether'...

26 ἐγὼ γὰρ] the γὰρ as usual introduces a statement, and cannot be rendered in English. 'I, the moment that I clearly saw all the disagreeable necessary surroundings of a rhetorician's life....., fled from these'. συνορᾶν=to see together, take in at a glance.

30 ἠξίουν] thought fit=determined.

Page 44.

1 σκεπόμενος] 'seeking shelter'. A rare word out of Lucian. But the substantive σκέπας is common in the Homeric poems.

2 καταβιῶναι] to spend my life, as we say 'to close my days'. Compare the Latin *degere vitam*.

§ 30.

4 ἐπ' αὐτὸν] that is, τὸν ἄριστον βίον. 'What is the best life?' was a favourite theme of discussion among the philosophers.

7 διολισθάνοι] 'slip about'='lose his hold'. Compare Charon § 1 διολισθαίνοντες ἐν τῷ σκότει.

ἀτενὲς ἀποβλέπων] keeping his eye intently fixed upon. Compare § 46 and Ikarom § 12 τὴν ὄψιν ἐς τὸ ἀτενὲς ἀπηρεισάμην.

κανόνας] the κανὼν was a carpenter's rule, and the use of the word for a rule, law, principle etc is metaphorical. Here it is strictly so, the metaphor being kept up by ῥυθμίζοι and ἀπευθύνοι 'order' and 'regulate'.

8 ἀπευθύνοι] straighten off=get straight. Of carpenters often, as Ikarom § 14 πρὸς τοὺς κανόνας ἀπευθύνοντας τὰ ξύλα.

9 καὶ τῶν καθ' ἡμᾶς αὐτούς] even of our own contemporaries.

§ 31.

14 τὸ γένειον] the chin, covered of course by the philosophic beard.

τὸ βάδισμα] the gait, slow and thoughtful.

15 τὴν ἀναβολήν] the cloak, coarse and worn, to shew contempt for riches and outward appearance. See on somnium § 6.

ἐπὶ τοῦ βίου] 'in their lives', as § 34 ἐπὶ τῆς κύλικος, at or 'over' the cup, § 37 ἐπὶ τῆς ὑποκρίσεως, in their acting, § 38 ἐπί τινος γραφῆς.

ἀντιφθεγγομένους] contradicting, or as we say 'belying.' Compare de saltatione § 23 πῶς ἀντιφθέγγεσθαι ἐκείνοις τολμᾷς.

16 τῷ σχήματι] the figure=the outward appearance. Compare somnium § 8.

17 τῆς ὑποσχέσεως] the promise or profession. Compare the silver-age Latin use of *profiteri*, *professor*, *professio*. Render 'and ruining the credit of the profession'.

18 καθάπερ εἰ]=καθάπερ ἂν εἴη εἰ, 'as it would be if'. So we have ὥσπερ εἰ, ὡς εἰ. Here we should expect an ἄν expressed.

20 Θησέα] the legendary Attic hero, who after many toils was said to have become king of Athens, and to have brought all Attica under one government.

21 θρυπτόμενος] being effeminate, 'giving himself airs' under so mighty a mask.

22 Ἑλένη ἢ Πολυξένη] Helen the famous wife of Menelaus and paramour of the Trojan Paris. Polyxena daughter of Priam, sacrificed after the city's fall at the tomb of Achilles. Both were favourite characters in the Greek drama.

24 οὐχ ὅπως]='I do not say that': a common elliptical expression,

which became = 'not to mention', or even as here 'much less'. See on Charon § 8.

ὁ καλλίνικος] the victorious. A name often given to Herakles, as conqueror in all his famous labours.

25 μοι δοκεῖ] ὁ Ἡρακλῆς is the nominative.

27 κατατεθηλυμμένος] 'made a woman of'. A very rare word. In the de morte Peregrini § 19 he writes ὡς καταθηλύναντα τοὺς Ἕλληνας.

§ 32.

28 ἐκείνων] the philosophers of Lucian's own day.

29 εἰ ἐτόλμησαν] if they ventured = 'to think that they ventured'. Compare § 34 εἰ ἐκτρέφει.

30 περιθέσθαι] to put on themselves, or as we say simply 'put on'. Such is the force of the middle voice. In § 33 we have περικεῖσθαι, where the beginner must not forget that κεῖσθαι is commonly used as the passive of τιθέναι.

τὸν ἐν Κύμῃ ὄνον] we have the same fable referred to in fugitivi § 13 where he says frankly that the story comes from Aesop. But in the fable itself there is no mention of Kyme. Sommerbrodt. There were several places of the name.

Page 45.

1 ὀγκωμένος] puffed up, swaggering. Notice the want of augment here. ὀγκωμένος is the form found also in the parallel passage just referred to above.

3 ἤλεγξε] confuted, exposed him, or as we say 'shewed him up', 'put him to shame'.

τοῖς ξύλοις] with the sticks to hand hard by. See on § 1, and compare with Jacobitz Timon § 34 βάλλων τοῖς βώλοις καὶ τοῖς λίθοις.

10 πρὸ πολλοῦ] before a great space or time, extending in thought up to the present. Hence 'long ago'.

11 παρὰ ζῶντας ὑμᾶς] along by you living. That is, 'while you were alive', 'in your lifetime'. See on Charon § 18 παρὰ τὸν βίον.

12 ὑμεῖς μὲν ἐκποδὼν] that is, ἥτε. Render δὲ 'while'.

14 ἐρήμην] in this phrase δίκην is generally left to be understood. 'You were convicted with him in respect of an undefended suit' = 'you shared by default in his condemnation'. Compare Dem Meidias p 540 δίκην δὲ τούτῳ λαχὼν ὕστερον τῆς κακηγορίας εἶλον ἐρήμην· οὐ γὰρ ἀπήντα.

15 διαβολὴν] = the having people set against you (διαβεβλημένους). That is, unpopularity or odium. Render 'you were dragged down with him into the like disgrace'. Compare Plato Apol 19 a—b ἡ κατηγορία ἐξ ἧς ἡ ἐμὴ διαβολὴ γέγονεν, and τί δὴ λέγοντες διέβαλλον οἱ διαβάλλοντες.

§ 33.

16 ἤλεγχον] the imperfect of effort; 'I was seeking to confute them and part them off from you'.

17 δέον] see on § 25 ἐφειμένον.

18 τῶν μεμυημένων] of the initiated. The regular word for those who had been admitted to take part in the most secret rites of Demeter and Persephone (τοῖν θεοῖν) at Eleusis. It was forbidden to divulge the secrets learnt in these mysteries.

19 ἐξορχούμενον] 'shewing by dancing'. That is, mimicking the sacred dancers and so betraying the secret (and probably symbolic) gestures to the uninitiated. Sommerbrodt well compares de saltat § 15 ἐκεῖνο δὲ πάντες ἀκούουσιν, ὅτι τοὺς ἐξαγορεύοντας τὰ μυστήρια ἐξορχεῖσθαι λέγουσιν οἱ πολλοί.

21 ἀθλοθέται] stewards at the games, whether the competitions were literary or athletic.

22 ἦν ὑποκρίνοιτο] it is hardly necessary to remark that in good Greek ἦν could only take the subjunctive mood. But in Lucian's time many such distinctions were lost. Jacobitz well compares de conscr hist § 5 ἦν τις, ὡς Θουκυδίδης φησίν, ἐς ἀεὶ κτῆμα συντιθείη.

23 ὑποδεδυκώς] having got under, that is under their masks. Compare with Sommerbrodt apol de merc cond § 2 ἦν μὲν οὖν κατ' ἀξίαν ὑποδὺς τὸ σὸν πρόσωπον ὑποκρίνωμαι, εὖ ἂν ἡμῖν ἔχοι.

24 ἐκεῖνοι] οἱ θεοί, Athena Poseidon and Zeus.

25 περικείμενον] laid round in respect of their masks=with their masks on, wearing their masks. See on § 32 περιθέσθαι, and compare § 36 περικείμενα.

τὸ σχῆμα] here probably 'dress' as in §§ 12, 13.

26 ἐπέτρεψαν] gave charge to. The nominative is 'they', that is the ἀθλοθέται. For the whipping of bad actors see apolog de merc cond § 5 (ὑποκριταὶ) ὑπόμισθοι τραγῳδοῦντες, ἐκπίπτοντες καὶ συριττόμενοι, ἐνίοτε δὲ καὶ μαστιγούμενοί τινες αὐτῶν, ὡς ἂν τῷ θεάτρῳ δοκῇ.

ἀλλὰ καί] 'in fact'. So often after οὐ. Compare bis accus § 20 οὐκ ἀγνοῶ μὲν ..... ἀλλὰ καὶ ὁρῶ.

27 ἤδοιντ' ἄν] οἱ θεοὶ as before.

μαστιγουμένων] genitive absolute, as though he had written αὐτῶν. Compare Aesch Theb 247 στένει πόλισμα γῆθεν, ὡς κυκλουμένων.

28 μικρὸν τὸ πταῖσμα] the blunder is small. In English we say 'is but a small blunder'.

30 ἀποτρόπαιον ὡς] 'it is fearful how'. Compare ὑπερφυῶς ὡς, θαυμασίως ὡς, θαυμάσιον ὅσον, οὐράνιον ὅσον and many more.

καὶ αἰσχρόν] even shameful: that is, not merely a blunder great or small. Render 'I shudder to think how downright shameful it is'. Compare with Jacobitz (after G Hermann) Phalaris 1 § 3 ἀποτρόπαιά μοι καὶ ἀκοῦσαι ἦν.

§ 34.

31 *καὶ τόδε*] this too, namely what follows.

Page 46.

1 *ἀκριβοῦσιν*] handle with care, study accurately.

2 *ἐπὶ τούτῳ*] to this intent. So below *ἐπὶ μισθῷ* 'with a view to hire' = 'for hire'. See on § 25 *ἐπὶ χλευασμῷ*.

5 *μόνον τὸ καλὸν ἀγαθὸν*] that 'nothing is good but what is honourable (morally-right)' was a favourite dogma of the Stoic school.

6 *ἀόργητον*] calm, not passionate. Opposed to *ὀργιλώτεροι* below.

τῶν λαμπρῶν τούτων] 'these splendid people'. That is, men with splendid fortunes, who could make a great display. See on somnium § 1 *τύχης λαμπρᾶς*.

7 *ἐξ ἰσοτιμίας*] see on Charon § 18. Opposed to *κολακευτικώτεροι* below.

αὐτοῖς] *τοῖς λαμπροῖς*.

8 *θαυμάσια λίαν*] *λίαν* in the second place is rare, as Jacobitz remarks: it means as often no more than 'very'.

9 *αὐτὰ...διδάσκουσι*] all this is inconsistent with *χρημάτων καταφρονεῖν* above. *αὐτὰ ταῦτα* = 'these very doctrines'.

10 *τεθήπασι*] are amazed at, lost in admiration of. A Homeric word which came into use again in late Greek. Compare Timon § 56 *οἱ τὸν πλοῦτόν σου τεθηπότες*.

κεχήνασιν] are agape at, greedy after. A common Greek word, used often by Aristophanes, denoting an absorbing interest or expectation. Compare Aristoph Nub 996 *πρὸς ταῦτα κεχηνώς*.

14 *γέλωτα ὀφλισκάνουσιν*] 'owe laughter'. Hence, through the sense of owing or having to pay a fine or losing a lawsuit, comes that of 'incurring' laughter = becoming ridiculous, being made fun of.

15 *ἐπὶ ταῦτα*] 'to get these', namely the *ἀργύριον* and other things to be got by courting the rich.

17 *τούτους*] that is, the rich.

φορτικῶς] in a low, vulgar manner. That is, they praise the dinner, house, furniture, wine and jests of their host.

18 *πέρα τοῦ καλῶς ἔχοντος*] 'beyond that which is well' = 'more than is proper'.

ἐμφορούμενοι] 'stuffing themselves'. So Timon § 54 *κυνηδὸν ἐμφορούμενος*.

μεμψίμοιροι] finding fault with their lot: that is, discontented, grumbling. Similarly in Timon § 55 of a philosopher it is said *μεμψίμοιρος ἀεί, κἂν τὸν πλακοῦντα ὅλον ᾖ τὸν σῦν μόνος τῶν ἄλλων λάβῃ*.

19 *ἐπὶ τῆς κύλικος*] see on § 31 *ἐπὶ τοῦ βίου*. Jacobitz remarks that the dative is more common, as in Timon § 55 *προσέτι καὶ λόγοι πολλοὶ ἐπὶ τῇ κύλικι, τότε δὴ καὶ μάλιστα, περὶ σωφροσύνης καὶ κοσμιότητος*.

ἀτερπῆ etc] 'gravely discussing gloomy and discordant topics'. ἀπωδά, things jarring with the festivity of the evening. See on § 6 ἀπᾴδειν.

20 τὸν ἄκρατον] οἶνον, their unmixed wine. The ancients commonly diluted their wine with water. To drink it 'neat' was the mark of a toper.

οὐ φέροντες] 'not tolerating'. That is, finding fault with the strong drink while they drink it. Compare §§ 32, 33, οὐκ ἤνεγκα, Charon § 13 οὐ φέρει.

ἰδιῶται] see on Charon § 4. 'All the unphilosophic guests'.

22 εἰ ἐκτρέφει] see on § 32 εἰ ἐτόλμησαν.

καθάρματα] see on Charon § 10.

§ 35.

τὸ δὲ πάντων αἰσχιστον, ὅτι] see on § 26 τὸ πάντων δεινότατον.

24 μόνον πλούσιον] one of the regular Stoic paradoxes. Compare vit auct § 20 μόνος οὗτος σοφός, μόνος καλός, μόνος δίκαιος ἀνδρεῖος βασιλεὺς ῥήτωρ πλούσιος νομοθέτης, καὶ τἆλλα ὁπόσα ἐστίν. See also Cicero pro Murena § 61.

25 αἰτεῖ] 'begs'.

26 ὀρθὴν τιάραν] the tiara was a Persian head-dress, which only the Great King himself was allowed to wear upright. See Xenophon Anab II 5 § 23 τὴν μὲν γὰρ ἐπὶ τῇ κεφαλῇ τιάραν βασιλεῖ μόνῳ ἔξεστιν ὀρθὴν ἔχειν.

27 διάδημα] possibly this also refers to the band or fillet of the Persian tiara. See Xenophon Cyrop VIII 3 § 13.

28 προσαιτοίη] see on Charon § 15.

29 ὅταν αὐτούς τι δέῃ λαμβάνειν] 'when it is their turn to be receiving, the talk about the duty of generosity is in full force, and how that wealth is a thing neither good nor bad, and "why, what is gold or silver coin? nothing more than the pebbles on the beach". But when some old comrade and friend in want of assistance comes up and begs a mite from their store, then there is silence and embarrassment and ignorance, recantation of their theories and adoption of the contrary ones'.

30 ἀδιάφορον] a Stoic word, applied to things neither good nor bad in themselves. Compare vit auct § 21 οὐ γὰρ ἐφ' ἡμῖν ταῦτά ἐστιν, ὅσα δὲ οὐκ ἐφ' ἡμῖν, ἀδιάφορα εἶναι συμβέβηκεν.

Page 47.

1 ψηφίδων] compare Timon § 56 τὸ χρυσίον μὲν γὰρ οὐδὲν τιμιώτερον τῶν ἐν τοῖς αἰγιαλοῖς ψηφίδων μοι δοκεῖ. The second syllable of the word is long.

3 ἀπορία] not knowing what to say. This passes into ἀμαθία, the professing ignorance of (?) the person asking or the duty of generosity.

In Charon § 15 we have both *ἀμαθία* and *ἀπορία* in the same list with *φιλαργυρία*, but I do not see my way to drawing from that passage any help towards the clearer interpretation of this.

4 *παλινῳδία* etc] literally 'singing back of their theories to the opposite side'. The sense is given above.

7 *πτερόεντα*] this is of course from the *ἔπη πτερόεντα* common in the Homeric poems.

μάτην σκιαμαχούμενα] 'vainly used in fighting shadows'. That is, 'used for purposeless fencing' or 'beating the air'.

8 *ἐν ταῖς διατριβαῖς*] 'in their discussions'. A special use of the word. Compare Plato Apol 37 c *ὑμεῖς μὲν ὄντες πολῖταί μου οὐχ οἷοί τε ἐγένεσθε ἐνεγκεῖν τὰς ἐμὰς διατριβὰς καὶ τοὺς λόγους.*

§ 36.

μέχρι τούτου...ἐς ὅσον ἄν] 'thus far...so far as'. We may render the whole 'just so long as'.

11 *ἄσπονδα* etc] he refers to the phrase *ἄσπονδος καὶ ἀκήρυκτος πόλεμος*, common in the Attic orators, a war to which there can be no truce and which therefore needs no declaring.

12 *τὰ βιβλία*] their books of moral philosophy.

13 *οἷον τι...πάσχουσιν*] 'which is much like what dogs do'. *πάσχειν* = 'to be affected' often comes to be very nearly the precise equivalent of *ποιεῖν*. Compare Eurip Ion 1515 *μήτερα φονεῦσαι καὶ παθεῖν ἀνάξια*, Aristoph Vesp 1013—4 *τοῦτο γὰρ σκαιῶν θεατῶν ἐστὶ πάσχειν κοὐ πρὸς ὑμῶν.*

18 *τῶν ἀνθρωπίνων*] neuter. 'The ways of men'.

20 *περικείμενα*] agrees with *τὰ θηρία*. See on § 33.

21 *τις θεατὴς ἀστεῖος*] 'a waggish spectator'.

24 *συνέτριβον*] smashed. In apol de merc cond § 5 the story is told of an ape that belonged to the famous Cleopatra, and the words used at the end are *ἀπορρίψαντα, μᾶλλον δὲ συντρίψαντα τὸ προσωπεῖον.*

26 *ὀπώρας*] autumn, fruit-season; hence the 'crop' or 'fruit'. So used in Soph Trach 703 of grapes.

27 *διελέλυτο*] was at once broken up. For tense see on somnium § 3.

τοῦ θεάτρου] = *τῶν θεατῶν*. So § 15 *ἐν τοσούτῳ θεάτρῳ.*

§ 37.

31 *ζηλοῦντες*] desiring as in eager rivalry = 'ensuing', 'striving after'. This sense of the word is not rare. So also *ζηλωτὴς* = an admirer or follower, especially in speaking of sects or schools of philosophy. So in Latin *aemulari, aemulus.*

Page 48.

1 *μὴ οὕτω μανείην*] may I never be so mad as to = 'I trust I know

better than to'. Jacobitz compares Toxaris § 25 *μὴ οὕτω μανείην ὡς περιδεῖν.*

2 *ἅ τί γὰρ ἂν*] see on Charon § 4.

τί...βεβίωται] 'what has been lived by you of such a kind' = 'in what have your lives been like theirs?' Jacobitz compares deor dial 13 § 1 *ἴσα καὶ ὅμοια βεβίωται ἡμῖν.*

3 *ἀλαζόνας*] 'pretenders'. Compare § 44.

4 *ἄξιον*] that is, *ἐστίν*, as in § 27.

ἅ σὺ γὰρ] here again the ellipse is of the kind explained on Charon § 4. Notice also that the *σὺ* addresses the several philosophers named, while below *τί φατε* applies the question to them in a body.

6 *οἰκεῖον*] see on somnium § 7. With this word and *συγγενὲς* we must repeat *ὑμῖν.*

7 *τῷ βίῳ*] in their way of living.

Ἡρακλῆς καὶ πίθηκος] of contraries, as we say 'black and white'.

10 *ἐπὶ τῆς ὑποκρίσεως*] see on § 31 *ἐπὶ τοῦ βίου.*

11 *αὐτῆς*] by itself: 'the mere acting'.

νῦν δὲ] 'but as it is'.

13 *εἰ ἀληθῆ ἐστι*] 'whether they are true' or not.

§ 38.

15 *ἔτι πορρωτέρω*] 'further off yet'. Of course 'withdraw' is mentally repeated. Lucian had stepped aside at the first order, but was still within earshot.

18 *μεταξὺ λέγοντος*] see on somnium § 17.

19 *κατὰ τῆς γῆς δῦναι*] 'to sink into the earth' for very shame at having taken part in the trial of an innocent man.

οὕτως...ἀπεικάσας] 'so surely are all his words true. Anyhow as I heard I recognized each one of those who do the things and fitted them in passing (*μεταξὺ*) to the things spoken of: "this applies to such a man, so-and-so does this". And in general he shewed the men as in a picture so to speak, life-like in every part; for he made a most exact representation not of their bodies only, but their very souls likewise'.

21 *ἐφήρμοζον*] compare deor concil § 3, where Zeus says *μηδὲν αἰνιγματωδῶς ὦ Μῶμε ἀλλὰ σαφῶς καὶ διαρρήδην λέγε, προστιθεὶς καὶ τοὔνομα· νῦν γὰρ ἐς τὸ μέσον ἀπέρριπταί σοι ὁ λόγος, ὡς πολλοὺς εἰκάζειν καὶ ἐφαρμόζειν ἄλλοτε ἄλλον τοῖς λεγομένοις.*

ἐς τόνδε] *εἶπεν* 'he said this of such a man'. Or perhaps *ἥκει* 'this concerns such a man', for which compare Aristoph Plutus 919 *ὥστ' εἰς ἐμ' ἥκει τῆς πόλεως τὰ πράγματα.*

24 *ἐοικότας*] 'like' their real selves. See somnium § 2 *εἰκότως.*

25 *ἐς τὸ ἀκριβέστατον*] to the most accurate = 'to the highest pitch of accuracy'.

28 τί δ' ἄλλο ἢ] that is τί δ' ἄλλο φαμὲν ἢ..., 'what else do we say than that'... The ellipse here is much less striking than that in § 10.

ἀφεῖσθαι etc] 'that he is acquitted of the charge, and registered as a friend and benefactor to us'.

29 ἀναγεγράφθαι] this is a phrase derived from a well-known custom of the Persian kings. Compare Charon § 24, Herodotus VIII 85 Φύλακος δὲ εὐεργέτης βασιλέος ἀνεγράφη, καὶ χώρη οἱ ἐδωρήθη πολλή. οἱ δ' εὐεργέται τοῦ βασιλέος ὀροσάγγαι καλέονται περσιστί. See also Thuc I 129 § 2, Plato Gorgias 506 c, the book of Esther 6 §§ 1—3.

30 τὸ γοῦν etc] 'anyhow we are simply in the position of the Ilians, we have stirred up this man as a sort of tragic actor to our own pain; for he will sing of the misfortunes of Troy'.

τὸ τῶν Ἰλιέων] this was a proverbial expression, implying that a man must bear the consequences of his own acts. The tale of Troy was a very favourite subject on the Attic stage. Then the argument runs thus: if the Trojans hired actors to play a tragedy, they could not complain if their own troubles were the subject, as the chances are it would be. So we have brought up Lucian to our bar, and we cannot complain if he tells of the degradation of our sects and schools, painful though the news may be. Jacobitz well compares pseudologistes § 10 ἐπεὶ γὰρ κατὰ τὴν παροιμίαν Ἰλιεῦς ὢν τραγῳδοὺς ἐμισθώσω, καιρὸς ἤδη σοι ἀκούειν τὰ σαυτοῦ κακά.

31 ἐφ' ἡμᾶς] against us = to our own hurt.

Page 49.

2 τραγῳδείτω] tell in tragic style = exaggerate, make the most of, declaim upon. Compare Aristoph Pax 146—8 ἐκεῖνο τήρει, μὴ σφαλεὶς καταρρυῇς ἐντεῦθεν, εἶτα χωλὸς ὢν Εὐριπίδῃ λόγον παρᾄσχῃς καὶ τραγῳδία γένῃ, Juvenal X 166—7 *i demens et saevas curre per Alpes, ut pueris placeas et declamatio fias.*

4 ἀνατίθεμαι] put back upon myself = withdraw, retract.

ποιοῦμαι] make for myself = 'take' him for a friend. Compare § 9 δικαστρίαν ποιοῦμαι.

§ 39.

7 ταῖς πάσαις] see on § 24 πλείοσι.

9 προσεκύνησα] I make obeisance. Sommerbrodt and Jacobitz think that he bows to the goddess Athena Polias, referring to § 21. For the aorist compare § 5 ἀνέπνευσα.

τήν γε πρώτην] at the first = 'to begin with'. It is generally held that the phrase originally contained ὁρμὴν or ὁδόν. Compare Aristoph Thesm 661—2 ὡς ὁ καιρός ἐστι μὴ μέλλειν ἔτι, ἀλλὰ τὴν πρώτην τρέχειν χρὴν ὡς τάχιστ' ἤδη κύκλῳ.

μᾶλλον δέ] see on § 5.

10 μοι δοκῶ] see on § 29.

11 ὦ μέγα σεμνὴ etc] 'o right honoured Victory'...These lines form the conclusion of several plays of Euripides.

14 δευτέρου κρατῆρος] to 'begin the second cup' is a phrase taken from banquets, and means no more than 'pass on to the second part of our business'.

15 κακείνους] them too = them in their turn. The contemporary philosophers are of course meant.

ἀνθ' ὧν etc] 'in return for their wanton insult of us'. That is ἀντ' ἐκείνων ἃ ἐς ἡμᾶς ὑβρίζουσι. This passage well shews the stage we pass through on the way to the fully developed phrase as in § 7.

19 προσκήρυττε] summon by voice of crier.

§ 40.

21 ἄκουε, σίγα] a common form of proclamation, like our 'oh yes' (oyez). For the singular imperative see on § 21 ἄγε. Another form of words was ἀκούετε λεώ. Compare Aristoph Pax 551 ἀκούετε λεώ· τοὺς γεωργοὺς ἀπιέναι, Aves 448—9 ἀκούετε λεώ· τοὺς ὁπλίτας νυνμενὶ ἀνελομένους θὤπλ' ἀπιέναι πάλιν οἴκαδε, where the formal infinitive illustrates the ἥκειν here and in § 41. No doubt a verb, such as 'I proclaim that' or 'it ordered that', is to be mentally supplied.

22 ἐπὶ τῆς ἀρετῆς etc] see on § 27 ἐπὶ τοσούτων μαρτύρων.

25 ἄλλως] in other respects (than the present) = on general grounds = generally. The use in § 23 is very like this one. Render 'for they have a general fear of Justice'.

οἱ πολλοί] 'and the majority of them are not even at leisure, being busy with the rich men'.

26 ἔχοντες ἀμφί] Compare Xenophon Anab V 2 § 26 ἐνῆπτον δὲ καὶ τὰς παρ' αὐτὸ τὸ χαράκωμα οἰκίας ὅπως οἱ πολέμιοι ἀμφὶ ταῦτα ἔχοιεν, VI 6 (4) § 1 ἐντεῦθεν οἱ μὲν πολέμιοι εἶχον ἀμφὶ τὰ ἑαυτῶν.

27 κατὰ τάδε] according to these things = to this effect, in these terms.

§ 41, page 50.

5 κομίζειν] the infinitive on the same principle as ἥκειν above.

6 ἐγκράτειαν] self-control.

μηδαμῶς] 'by no means'. Lucian puts it at the end, in order to give the effect of a surprise. In the same way he bitterly throws in ἢν μὴ παρῇ at the end of the next clause.

7 συλλογισμοὺς] syllogisms being so to speak part of the necessary outfit of a philosopher. See too on § 43 ἡμῶν γε.

8 ἐξ ἁπάντος] out of all = particularly, especially. Compare gallus § 13 μόνον τοῦτο ἐξ ἁπάντος θαυμάζεις.

10 κεῖται δ'] parodied from Iliad XVIII 507—8 κεῖτο δ' ἄρ' ἐν μέσσοισι δύο χρυσοῖο τάλαντα τῷ δόμεν ὃς μετὰ τοῖσι δίκην ἰθύνατα εἴποι.

§ 42.

12 ἡ ἄνοδος] the regular approach by way of the Propylaea or grand

entrance. The places next mentioned take us pretty well round the Acropolis. The Pelasgicum was a piece of waste ground on the northern slope of the hill; the temple of Asclepius was to the south-west, the hill of Ares to the north-west; the tomb of Talôs on the southern slope: the Temple of the Anakes (Castor and Polydeukes) lay to the north.

17 *βομβηδὸν*] with a buzzing.

βοτρυδὸν] in clusters. From Iliad II 89 *βοτρυδὸν δὲ πέτονται ἐπ' ἄνθεσιν ἐαρινοῖσιν*, said of swarming bees.

20 *μυρίοι* etc] Iliad II 468.

21 *μεστὴ*] that is *ἐστὶ* or *γέγονε*, not (as Jacobitz says) *ἔσται*.

κλαγγηδὸν] Iliad II 463 (of the cranes) *κλαγγηδὸν προκαθιζόντων*, sitting in front with screams. That is, pushing for a front place, and making a confused noise in doing so. See § 43.

24 *πρὸς τὸ πρῶτον* etc] came up to (=at) that first proclamation.

26 *τῶν ἄλλων σχημάτων*] of the general dresses = of the dresses generally.

28 *μέμψαιτο* etc] 'and the chief complaint one might make against you'. Compare Thuc I 84 § 1 *ὃ μέμφονται μάλιστα ἡμῶν*. The sense is well illustrated by Eurip Med 516—9.

§ 43, page 51.

1 *τοὺς Πλατωνικοὺς*] I suppose the eclectic Platonists of Lucian's time are meant. Their chief representative at this date was Maximus of Tyre. See Ueberweg's History of Philosophy, English translation, § 65.

3 *Πυθαγορικοὺς*] the neo-Pythagoreans. Ueberweg § 64.

5 *οἱ ἀπὸ τῆς στοᾶς*] see on § 13 *ἐν τῇ ποικίλῃ*.

6 *ἔν γε τοῖς χρήμασι*] in the matter of property at least. Jacobitz (after Geist) remarks that the point of this is that the Peripatetics reckoned property (*χρήματα*, see Ar Eth IV 1 § 2) among goods.

7 *οἱ ἐκ τοῦ περιπάτου*] see on § 2 *Ἀριστότελες*.

8 *τοὺς πλακοῦντας* etc] the Epicureans (see on § 1) want the sweet things.

11 *οἱ ἀκαδημαϊκοί*] the representatives of the new Academy, one of the schools developed out of Platonism. They were celebrated for their captious logic, and readiness to argue upon any point and take any side. Hence in bis accus § 15 *ἡ ἀκαδήμεια πρὸς ἀμφοτέρους ἀεὶ παρεσκεύασται τοὺς λόγους, καὶ τοῦτ' ἀσκεῖ, τἀναντία καλῶς δύνασθαι λέγειν*.

13 *ἡμῶν γε*] the Stoic logic was also celebrated for its minute subdivisions and puzzling quibbles, entangling and confounding an opponent. Hence in vit auct § 22 Chrysippus is made to say *τὰς τῶν λόγων πλεκτάνας, αἷς συμποδίζω τοὺς προσομιλοῦντας καὶ ἀποφράττω καὶ σιωπᾶν ποιῶ, φιμὸν ἀτεχνῶς αὐτοῖς περιτιθείς· ὄνομα δὲ τῇ δυνάμει ταύτῃ ὁ ἀοίδιμος συλλογισμός*, which he proceeds to illustrate by a number of fallacies beyond the penetration of simple people.

§ 44.

15 *τοῖς ξύλοις*] see §§ 1, 24.

18 *κατὰ τὰ ἡμῖν δοκοῦντα*] according to the things that seem good to us=as we think right.

21 *κακοὺς κακῶς*] bad badly=as evilly as they deserve. The arrangement is common. Compare Aristoph Plutus 65 *ἀπό σ' ὀλῶ κακὸν κακῶς.*

ὡς μὴ ἀντιποιοῖντο] see on Charon § 1 *ὡς παρέχοιμι.* We should look for *ὡς μὴ ἀντιποιῶνται* or *ὥστε μὴ ἀντιποιεῖσθαι.*

23 *κενὴ*] that is *πάντων.*

§ 45.

25 *οἱ ὑπηρέται*] see on § 21 *ἡ ἱέρεια.*

26 *ὁ κυνίσκος*] the little dog; here, the little Cynic. The name *κύων* applied to their master Antisthenes gave the name *κυνικοί* to the school.

27 *τί καὶ ἔχει*] 'what *has* he got?'

ἤ που] 'to be sure', 'I dare say'.

θέρμους] these *θέρμοι* are said to have been the seeds of some plant: lupine-seeds, say Liddell and Scott. Perhaps we had better say 'nuts'.

τῶν αὐτοπυριτῶν] of the sort made with the wheat roughly bruised, husks and all being in the loaf. Render 'loaves of coarse brown bread'.

30 *κύβους* 'dice' to gamble with.

31 *τὰ ἐφόδια*] your travelling supplies; hence, 'your means', 'resources'.

Page 52.

1 *ἀσκήσεως*] 'practice of a particular way of living'. Render 'this then was the style of your resources for this profession, and with these about you you thought fit to revile everybody and play the tutor to your neighbours'.

3 *ὑμῖν*] 'you see'. See on Charon § 1 *σοι.*

4 *ἀγνοούμενα* etc] shall be stopped being not known. Render then 'in what way the ignorance of these things shall be put an end to'.

7 *ὑπὲρ σοῦ*] in *your* interest.

8 *τὸ ψεῦδος*] the falsehood just exposed. *τῇ ἀγνοίᾳ*, the ignorance just mentioned.

9 *σε*] accusative after *λανθάνωσιν.*

§ 46.

11 *ἐπ' αὐτῷ* etc] 'let us if you please lay this sort of duty upon Parrhesiades himself'. Literally 'make for ourselves upon'.

13 θαυμάζων] 'respecting', 'doing honour to'.

παραλαβόντα] 'that he having taken along with him'. The words contain the gist of the commission, hence the accusative and infinitive.

15 γνήσιον] genuine, true-born son.

16 θαλλοῦ] young shoot, especially of the olive. Crowning with garlands (such as this of olive) was a common Greek way of doing honour. Victors in the great national games and the public benefactors of states were crowned.

ἐς τὸ πρυτανεῖον] an Athenian allusion. In this public hall magistrates dined during their time of office. Men who had performed some conspicuous service were often allowed free dinner there for the rest of their days.

19 ἐν χρῷ πάνυ] very close.

20 τραγοκουρικῇ] for shearing he-goats. We should say simply 'a pair of sheep-shears'.

24 ὁ τῶν ἀετῶν] the proof of the true-born eagle, so said the story, was the power of facing the sun without blinking. Compare Ikarom § 14 παρὰ πολὺ τῶν ἄλλων ζῴων ἀετός ἐστιν ὀξυωπέστατος, ὥστε μόνος ἀντίον δέδορκε τῷ ἡλίῳ, καὶ τοῦτό ἐστιν ὁ βασιλεὺς καὶ γνήσιος ἀετός, ἢν ἀσκαρδαμυκτὶ πρὸς τὰς ἀκτῖνας βλέπῃ.

29 ἀτενὲς ἀποβλέποντα] see on § 30.

30 ἀπάγειν] infinitive governed by the general notion of 'I bid you' contained in the sentence.

§ 47, page 53.

2 ἀλωπεκίας] marked with a fox. The word is humorously formed on the analogy of κοππατίας, πιθηκοφόρους on that of σαμφόρας, words which stood respectively for horses marked with the old letters koppa or san, to shew their breed. See Aristoph Nub 23, 122, 1298.

4 κἀνταῦθα] 'here'. Emphasized by καὶ so as to='without stirring from this spot'.

8 ἀνέθηκεν] the line and hook would be hanging on the wall of the temple, probably accompanied by a small tablet recording the name of the dedicator and the occasion of the offering. Lucian asks the priestess in charge to lend him them for a while.

12 ἀνύσασα] 'having accomplished'. ἀνύσας or ἀνύσας τι are common phrases in Greek meaning 'in haste', 'quickly'.

15 δελεάσας] 'having baited' the hook. The word is similarly used in § 48.

16 καθεζόμενος ἐπί] taking his seat to=going and sitting upon.

τειχίου] properly used only of a party-wall, but in late Greek one must not be so particular. Here of the parapet of the Acropolis.

19 ἁλιεύσειν] see on § 27 τιμωρήσειν.

§ 48.

23 λάβρακα ... χρυσοφρυν] two ravenous kinds of sea-fish.

25 ὀσφρᾶται] late form = ὀσφραίνεται. For sense Jacobitz compares Timon § 45 ὀσφραινόμενοι τοῦ χρυσίου.

27 συνεπιλαβοῖ] grasp with me, take hold and help me.

28 ἄνω ἐστί] ὁ ἰχθύς. 'He's landed'.

29 κύων] a sort of sword-fish. Of course there is a play upon κυνικός. See on § 45 ὁ κυνίσκος.

30 λιχνεύων] greedily licking or tasting. We might almost say here 'sniffing about the rocks'.

Page 54.

1 ἀπηρτημένος] hung from, dependent upon = the slave of. Compare Ikarom § 3 ἐκ τῶν ὤτων ἀπηρτημένον = 'all attention', Timon § 36 ἐξ αὐτοῦ ἐμοῦ τὰς ἐλπίδας ἀπαρτήσασά μοι τοῦ βίου = 'having made my hopes of my living depend on myself'. Lucian evidently means that the fish smelt the bait and was led by his smell to bite.

2 κενόν σοι etc] 'there you have the hook clear'. For σοι see on Charon § 17 ἕξει τέλος αὐτῷ.

3 προσέσχηται] is held fast, lodged firmly. Compare Eurip Bacchae 755—ὁ ὀπόσα δ' ἐπ' ὤμοις ἔθεσαν οὐ δεσμῶν ὕπο προσείχετ' οὐδ' ἔπιπτεν ἐς μέλαν πέδον.

4 μὰ Δία] used in affirmative clauses as here, is only found in late writers. Jacobitz. But perhaps there is a negative implied, as 'he can't be allowed to keep it; no, let him spew it out'. We should however rather expect μὰ Δί' ἀλλὰ in that case. See on § 51 νὴ Δία.

11 πολὺ λέγεις] 'you say a great price'. We should render 'I priced him at two obols the other day. And dear at that: for he is unfit for food, hideous, hard and worthless'.

12 ἐπὶ κεφαλὴν] head-first. See on § 12 ἐπὶ πόδας.

15 σοι] like that above κενόν σοι τὸ ἄγκιστρον.

17 ἀφύων] the ἀφύη was a very small fish. There is a pun here upon ἀφυής = without natural talent, foolish. We may try to express it 'and lighter than sprats. Yes certainly, light-headed enough'.

§ 49.

19 πλατύς] broad, flat. There is of course a pun upon Πλάτων.

ὥσπερ ἡμίτομος] 'split, so to speak'. The Greeks seem to have applied this expression to the ψῆττα because it was white underneath, as though it had been cut in half. See Aristoph Lys 115—6, 131—2, where in line 131 we have an instance of the use of ψῆττα = blockhead, a sense possibly alluded to here.

26 ἀπὸ τῆς αὐτῆς πέτρας] that is ἀφείσθω, as § 48 ἄφες shews.

§ 50.

27 καθείσθω] τὸ ἄγκιστρον. See § 48.

28 ὡς ἂν ἐν βυθῷ δόξειεν] as would appear in a depth = as well as one can see so far down. Jacobitz.

29 *ταινίας τινὰς* etc] 'having so to speak gilt bands upon his back'.

31 *προσποιούμενος*] pretending to. Here 'affecting', 'representing'.

Page 55.

2 *ἀνιμήσθω*] 2nd pers perf imperative passive from *ἀνιμάω*. Let him be hauled up: 'haul him up'.

5 *καὶ οὗτος*] *ἀφείσθω*.

§ 51.

7 *κατὰ ταὐτὸν*] over against the same spot = on the same side.

ἀκανθώδεις etc] 'prickly and made rough on the outside, harder than sea-urchins to catch. Surely it will take a net to catch them; and we haven't got one'. These are the Stoics, well represented here as 'thornbacks', because of their thorny and rough doctrines.

τὴν ἐπιφάνειαν] emphatic. Lucian means that the modern Stoic of his own time was rude without, but wanton and luxurious within.

9 *ἱκανὸν*] *ἂν εἴη* is of course the sense.

12 *σιδηρώσας ἐπὶ πολύ*] having put iron upon a large piece of the line. Compare Thuc IV 100 § 2 *ἐσεσιδήρωτο ἐπὶ μέγα καὶ τοῦ ἄλλου ξύλου*.

18 *προσφύντες*] having grown to, clung fast to. So of a fish in Theocritus XXI 46 *χὠ μὲν τώγκίστρῳ ποτεφύετο*.

21 *ἄφωνοι γὰρ αὐτοί*] if these words be not a gloss, as Cobet and others suppose, they must be rendered 'for they cannot speak of themselves'.

24 *χρυσίον*] the pun is very simple here.

27 *νὴ Δία*] Chrysippus is saying no to the last question. But it must not be supposed that *νὴ Δία* = *μὰ Δία* or *μὰ Δί' ἀλλά*. The *νὴ Δία* emphasizes *ὑβριστικὰ ἐρωτᾷς*, and the sense is 'really your question is insulting' or 'your question is insulting, that it is'. If we suppose the words to come in sense after *ὑβριστικὰ* or *ἐρωτᾷς*, this is quite clear.

31 *ἐσθίων*] *αὐτόν*.

§ 52, page 56.

2 *σοι*] see on Charon § 1.

οἷοι πολλοί εἰσιν] of which sort many are = (and many are of that sort). He means that they are sharp jagged-toothed dangerous fish. So § 46.

3 *ἀποτῖσαι*] to pay back. We may say 'to make it up to the priestess'.

5 *ὑπερήμεροι*] 'overdue'. Said of persons behindhand with debts fines etc.

τῆς προθεσμίας] the appointed time or limit. Commonly used of the time appointed by law for debts to be got in and charges brought, after which no legal steps could be taken. Here we must render 'that you may not overrun your leave of absence'. See § 4, 14.

13 *τοῦ Λυκείου*] a park and gymnasium much frequented by philosophers. In particular it had been the resort of Aristotle and his school.

OF MOURNING.

§ 1, page 57.

3 δῆθεν] 'as they think'. Often used ironically thus, implying that an action is not what it pretends to be.

αὖθις] 'in turn'. The sense is a common one. Compare Soph Oed Tyr 1402—3 οἷ' ἔργα δράσας ὑμὶν εἶτα δεῦρ' ἰὼν ὁποῖ' ἔπρασσον αὖθις.

5 Πλούτωνα] the king of the nether world. The name is properly an epithet of Αἴδης. See Liddell and Scott, and Paley's note on Aesch Prom 806 (825) Πλούτωνος πόρον. The derivation given below § 2 is absurd and probably given only as an ironical hit at the contemporary philologists.

6 Φερσεφόνην] Persephone or Phersephone was the daughter of Demeter goddess of agriculture and giver of the fruits of the earth in their season. The legends told how she was carried off by Pluton and became his queen in the world below.

κατ' οὐδὲν] in any respect.

9 ἐπιτρέποντες etc] leaving their grief to (the guidance of) conventional usage. νόμῳ καὶ συνηθείᾳ really represents only one notion, and may therefore be treated as a hendiadys.

10 μᾶλλον δὲ] see on piscator § 5.

§ 2.

13 ἰδιώτας] see on Charon § 4.

14 Ἡσιόδῳ] Hesiod one of the early Greek poets, of uncertain date, is best known by his poem called 'Works and Days', a metrical collection of agricultural and other maxims. He also wrote a mythical poem called Theogony.

15 νόμον θέμενοι] 'having taken for a rule'. The sense is perhaps better expressed by our 'as a text-book'.

16 ὑπειλήφασι] take for granted. Compare Dem de fals leg § 3 p 342 ὃ δὲ καίπερ ὑπειληφὼς ταῦτα φοβοῦμαι, φράσω πρὸς ὑμᾶς.

18 οὐκ οἶδ' ὅπως] parenthetic as usual. Render 'which place seems to them to be lighted up somehow, so that they can get a sight of all it contains'.

21 τῶν τὰ τοιαῦτα δεινῶν] those clever at such things. This use of δεινὸς is very common.

Page 58.

2 καταστήσασθαι] arranged for himself. Render 'and that this Pluton arranged the government of his realm and the world below in this way'.

κεκληρῶσθαι] it had been settled by lot. The legend was that Zeus Poseidon and Pluton cast lots for the empires of the upper the marine and the nether worlds, and that they fell to them in the order named.

5 ὑφιέμενον] ὑφίεσθαι = to send oneself under: hence, to give way, submit. ὑφίεσθαί τινί τινος = to give way to any one in anything. Render here 'allowing not a single soul to go upwards, with exception of a very few in all time past, on very strong grounds'.

§ 3.

8 ὀνομάτων] κωκυτὸς = wailing, πυριφλεγέθων = fire-blazing. See on Charon § 6. Milton (Par lost II 577—581) well illustrates the point of this passage 'Abhorred Styx, the flood of deadly hate; sad Acheron of sorrow, black and deep: Cocytus named of lamentation loud heard on the rueful stream; fierce Phlegethon, whose waves of torrent fire inflame with rage'. See Virgil Aen VI 550—1, Plato Phaedo p 113.

10 ἡ Ἀχερουσία λίμνη] Acheron was the one of the infernal rivers (the name is supposed to be connected with ἄχος, see Milton quoted above) which was generally represented as flowing outside the others and disgorging into a great lake or mere. See Plato Phaedo pp 112, 113, Virgil Aen VI 107, VII 569, and note on Charon § 6. Plato calls this ἡ Ἀχερουσιὰς λίμνη.

11 ἔνι] = ἔνεστι as often.

12 τοῦ πορθμέως] Charon of course. For the necessity of being ferried over by him see Virgil Georg IV 502, Aen VI 313—6.

βαθεῖα περᾶσαι] deep to cross = full deep for crossing = too deep to cross: that is, by wading. So διανήξασθαι πολλὴ = too broad to swim across.

13 οὐκ ἂν διαπταίη] could not fly across it; because of the evil stench, I suppose. See Virgil Aen VI 239—242 and Conington's note.

§ 4.

14 καθόδῳ] the descent. See Virgil Aen VI 126. One is reminded also of 273 *vestibulum ante ipsum primisque in faucibus Orci.*

15 πύλῃ] Virgil Aen VI 552—4 describes the gate of Tartarus as of adamant or steel. The gate here is that of the infernal regions generally.

αἰδελφιδοῦς] Aeacus was son of Zeus, and so nephew of Pluton. For this version of the legend, which represented him as a sort of porter or inspector at the gate of Hades, see note on Charon § 2 ἐμπολῶν.

16 τὴν φρουρὰν ἐπιτετραμμένος] entrusted in respect of the guard = having the guard entrusted to him. This is a very common construction with the perfect passive of ἐπιτρέπω.

17 κύων] Cerberus. See Virgil Aen VI.417—423.

§ 5.

20 περαιωθέντας etc] 'and when they are ferried over the mere to the inner side, a broad mead thick set with asphodel awaits them, and a draught of water hostile to memory; at least it has been named on this account the water of forgetfulness'. περαιοῦσθαι is especially used of crossing over water. See Thuc I 26 § 2 where κατὰ θάλασσαν περαιούμενοι is opposed to ἐπορεύθησαν πεζῇ.

21 λειμῶν] the mead of asphodel is spoken of again in Menippus § 11. It comes from Odyssey XI 539, 573. See on Charon § 22.

22 λήθης] see on Charon § 21, and for the river being itself named Lethe (which Liddell and Scott deny too broadly) it will be best to refer to Virgil Aen VI 705—715, 749, Plato Rep p 621. Conington on Aen VI 705 observes rightly that the river Lethe is not Homeric.

23 ἀμέλει] see on piscator § 25.

24 Ἄλκηστις] wife of Admetus king of Pherae in Thessaly. How she gave herself up to death to save her husband, and how she was brought back from the nether world to life again by Herakles, is all set forth in the well-known play of Euripides which bears her name.

Πρωτεσίλεως] for the tale of Protesilaus see on Charon § 1.

25 Θησεύς] son of Aegeus a mythical king of Athens. The present passage refers to an attempt which he is said to have made in his later years. He went to Hades with Pirithous to aid him in carrying off Persephone the wife of Pluton. Pirithous never returned and Theseus was only released from his bonds by Herakles. See Virgil Aen VI 393—5 and Conington on 617.

ὁ τοῦ Ὁμήρου Ὀδυσσεύς] 'Odysseus in Homer'. The eleventh book of the Odyssey (hence called νέκυια) is devoted to the visit of Odysseus to the dead in Hades.

26 οὐ πιόντες...αὐτῶν] 'not having drunk of the spring; (which they cannot have done) for (had they drunk) they could never have remembered them'. The Greek γὰρ often expresses what we have to explain in English by parentheses as above, and can only translate by a somewhat forced 'for then'. See § 15.

§ 6.

30 συνδιαπράττουσιν] 'help in carrying on'. Compare apolog de merc cond § 12 δημοσίᾳ δὲ τῆς μεγίστης ἀρχῆς κοινωνοῦμεν καὶ τὸ μέρος συνδιαπράττομεν.

31 ἐρινύες] 'Furies'. These avenging deities play an important part in the Greek mythology, and are continually spoken of in literature. Of much the same nature are the ποιναί and φόβοι, spirits of vengeance and fear.

ὁ Ἑρμῆς] the usher of departed souls, who took them to the world below. See the Charon *passim*.

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1 οὗτος μέν γε οὐκ ἀεὶ συμπαρών] 'though this last it is true is not always there with them'. Hermes would not be there when gone up to earth for a fresh batch of souls.

§ 7.

ὕπαρχοι καὶ σατράπαι] 'lieutenants and viceroys'. σατράπης was the title of the provincial governors under the βασιλεὺς or Great King of Persia. The satrap was obliged to make good the money-tributes and other imposts for which his province was set down in the imperial registers. But he was left to govern the province as he pleased. He was therefore not unlike a Turkish pasha.

2 Μίνως] a famous king of Crete in early times; he and his brother Rhadamanthus were made after death judges in the nether world. See Odyssey XI 568—571, Virgil Aen VI 431—3, 566—9.

5 ἐπειδὰν etc] 'whenever they are gathered together in any number'. That is, they do not send them on one by one but in lots.

6 Ἠλύσιον] the Elysian plain was the Paradise of Greek mythology, to which the spirits of the good and brave were despatched. See Virgil Aen VI 638—641, 673—5, 743—4, and the Odyssey IV 561—8, especially 563—5 ἀλλά σ' ἐς Ἠλύσιον πεδίον καὶ πείρατα γαίης ἀθάνατοι πέμψουσιν, ὅθι ξανθὸς Ῥαδάμανθυς, τῇ περ ῥηΐστη βιοτὴ πέλει ἀνθρώποισιν.

§ 8.

8 ταῖς ἐρινύσι παραδόντες] for the giving in charge of the wicked to the Furies after trial, to be driven off into Tartarus, see Virgil Aen VI 570—2, 605—7.

τὸν τῶν ἀσεβῶν χῶρον] 'the place of the wicked'. See Virgil Aen VI 548—627, and compare in particular the phrase *impia Tartara* Aen V 733, VI 543.

9 κατὰ λόγον τῆς ἀδικίας] in proportion to their wrong-doing. Compare gallus § 26 οὐ κατὰ λόγον τοῦ ποδός (said of an ill-fitting shoe).

11 στρεβλούμενοι] being stretched on the rack.

καιόμενοι] being burned. Perhaps this may refer to the purification by fire also spoken of by Virgil Aen VI 742.

ὑπὸ γυπῶν] this refers to Tityos, whose liver was ever being devoured by a vulture and (according to one version of the story) ever growing again. See Odyssey XI 576—581, Virgil Aen VI 595—600.

12 τροχῷ] this refers to Ixion who was represented as bound tight upon a wheel, which continually spun round with him. See Pindar Pyth II 21—3, Virgil Aen VI 616—7.

λίθους] Sisyphus was condemned to roll a stone up to the top of a hill: but no sooner had he got it close to the top than it bounded down again full speed. See Odyssey XI 593—600, Virgil Aen VI 616.

13 Τάνταλος] see on Charon § 15.

§ 9.

15 *οἱ δὲ τοῦ μέσου βίου* etc] that those who have on earth been neither actively good nor actively bad are after death kept in a place apart, neither Elysium nor Tartarus, is a doctrine found also in the sixth book of Virgil's Aeneid. This part and its inhabitants are loosely described by him in lines 426—547. See also V 734 and Conington's note.

17 *ὑπὸ τῇ ἀφῇ* etc] for the impalpable nature of the shades see Odyssey XI 204—8, Virgil Aen II 792—4, VI 290—4, 700—2.

18 *ἄρα*] 'it seems'. Ironical sense, as often.

χοαῖς] the pouring of libations at tombs was a very ancient custom and is continually referred to in the Greek writers. The dead were supposed to enjoy honour and power among the spirit world in proportion to the honour paid to their tombs by libations and other sacrifices. This is especially brought out in the play of Aeschylus called *χοηφόροι*. There was also a notion that the spirits fed somehow on these libations and offerings, especially on blood. See Odyssey X 516—540, XI 23—50, 88—9, 95—9. Compare the remarks of Lucian below § 19, Charon § 22.

19 *ὡς εἴ τῳ* etc] 'since if any man has no friend or kinsman left behind on earth, he dwells among them a corpse unfed and hungering'. See in particular Aesch Choeph 164, 260—1, 483—5.

§ 10.

21 *περιελήλυθε*] has gone round. We say 'has penetrated' or 'has taken such hold of'. Compare Odyssey IX 362 *αὐτὰρ ἐπεὶ Κύκλωπα περὶ φρένας ἦλυθεν οἶνος*, Lucian de hist conscr § 2 (*τὸ πάθος*) *τοὺς πολλοὺς τῶν πεπαιδευμένων περιελήλυθεν*.

23 *ὀβολὸν*] see on Charon § 11.

ἐς τὸ στόμα αὐτῷ] to him into his mouth = 'into his mouth', a common Greek idiom.

κατέθηκαν] aorist of action repeated. We can only say 'they deposit' not expressing 'on each occasion'. See § 21 *ἔκαυσεν*.

25 *νόμισμα*] anything sanctioned by usage; hence, the established current coin of any state: which latter is the common meaning. Render 'without having first enquired the nature of the coin in use and currency among those below, and whether an Athenian or Macedonian or Aeginetan obol passes for good with them, nor (reflected) that it had been far better not to be able to pay their fare;—for then, the ferryman not having received it, they would have been sent back to earth and come into the world of men again'.

26 *δύναται*] seems here to be used simply = has force, is worth something. There were many currencies in ancient Greece. That of Aegina was very ancient and widely adopted, dating back from the times when the island was an independent state.

28 κάλλιον ἦν] see on Charon § 1 καλῶς εἶχε.

30 ἀναπόμπιμοι] sent up to the earth from the world below. πάλιν goes both with this and with ἀφικνοῦντο.

ἐς τὸν βίον] compare piscator § 14 τί αὖθις ἐς τὸν βίον, and see note on Charon § 15 τὸν βίον.

§ 11.

31 λούσαντες] for the washing of the corpse compare Eurip Phoen 1667 σὺ δ' ἀλλὰ νεκρῷ λουτρὰ περιβαλεῖν μ' ἔα, Iliad XVIII 343—351, Virgil Aen VI 219.

ὡς οὐχ ἱκανῆς] that is, οὔσης.

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2 χρίσαντες] the corpse was anointed with precious sweet perfumes after the washing. See Iliad XVIII 350—1, Virgil Aen VI 219.

πρὸς δυσωδίαν etc] 'being by this time overpowered so as to make a stink'. That is, being so decomposed as to be offensive. πρὸς δυσωδίαν = in relation to, or in the direction of, a stink. Compare Thuc II 65 § 8 πρὸς ἡδονήν τι λέγειν = to say something to please (the Athenians), 53 § 3 ταχείας τὰς ἐπαυρέσεις καὶ πρὸς τὸ τερπνὸν ἠξίουν ποιεῖσθαι = they were resolved to take their enjoyments in haste and so as to secure pleasure (from them). See also on piscator § 8 πρὸς ὀργήν.

3 τοῖς ὡραίοις ἄνθεσι] with the flowers in season. For the custom of placing garlands on the corpse see Aristoph Eccles 537—8.

προτίθενται] 'lay it out' on a bed (κλίνη). πρόκειται in § 12 is the passive in use of this verb. The πρόθεσις was on the second day after death.

λαμπρῶς ἀμφιέσαντες] having wrapped it in splendid raiment. There is no doubt that the outer shroud or pall was always white, but whether the under garment was not sometimes of a bright colour, such as purple or scarlet, may well be doubted. See Iliad XVIII 352—3, Virgil Aen VI 221—2, XI 72—7.

4 ῥιγῶν] the change to the plural shews that Lucian, though he has been speaking of τὸ σῶμα in the singular, merely means 'the body in any particular case'. Hence we resume with a supplied nominative 'the dead'.

παρὰ τὴν ὁδόν] see on Charon § 18 παρὰ τὸν βίον. Render 'that they may not be cold of course on their journey nor be seen naked by Cerberus'. δῆλον ὅτι indicates the ironical nature of the remark.

5 τῷ Κερβέρῳ] this dative of the agent as it is called is only used in Greek prose of the best age after the perfect and pluperfect passive. Remember that βλέπουτο literally = be looked upon.

§ 12.

8 φοινισσόμεναι] being reddened; that is, with the blood from laceration.

καί που καί] 'and perhaps too'.

13 *ὥσπερ ἐς πομπὴν* etc] 'as though adorned for a procession'.

§ 13.

15 *ἐκ μέσων* etc] 'having come forth from the throng of relations and flung his arms around the departed'.

16 *προκείσθω γάρ* etc] 'we must suppose that it is some handsome youth who is laid out, to heighten the tragic effect of the scene at his funeral'. *προκείσθω* literally = let there be laid out. The *γάρ* cannot be rendered in English: it introduces the parenthesis in the sense of 'it should be said that'.

ἀκμαιότερον] with more vigour (*ἀκμή*, prime) about it.

17 *τὸ ἐπ' αὐτῷ δρᾶμα*] the performance over him. *δρᾶμα* = stage effect, especially tragic. It is used of pitiful appeals made by a man on his trial in Plato Apol 35 b *πολὺ μᾶλλον καταψηφιεῖσθε τοῦ τὰ ἐλεεινὰ ταῦτα δράματα εἰσάγοντος καὶ καταγέλαστον τὴν πόλιν ποιοῦντος ἢ τοῦ ἡσυχίαν ἄγοντος.*

ἀλλοκότους] see on piscator § 25.

18 *εἰ λάβοι φωνήν*] often said of inanimate objects. Compare Soph Elect 548 *φαίη δ' ἂν ἡ θανοῦσά γ', εἰ φωνὴν λάβοι.*

20 *παρατείνων*] 'drawling out' his words one by one. Compare what is said of an echo in a house, de domo § 3 (*οἶκος*) *παρατείνων τὰ τελευταῖα τῆς φωνῆς καὶ τοῖς ὑστάτοις τῶν λόγων ἐμβραδύνων.*

οἴχῃ μοι] see on § 17.

24 *κωμάσῃ*] take part in a revel (*κῶμος*).

§ 14.

26 *οἰόμενος δεῖσθαι* etc] for this argument against the muddle-headed popular conceptions of the condition of the dead see Lucretius III 830—930 especially 896—901.

27 *καὶ μετὰ τὴν τελευτήν*] 'even after his death'.

28 *καὶ ἵππους* etc] I think this passage must be suggested by the account of the funerals of the Scythian kings in Herodotus IV 71, 72, especially by these words *ἐν δὲ τῇ λοιπῇ εὐρυχωρίῃ τῆς θήκης τῶν παλλακέων τε μίαν ἀποπνίξαντες θάπτουσι, καὶ τὸν οἰνοχόον καὶ μάγειρον καὶ ἱπποκόμον καὶ διήκονον καὶ ἀγγελιηφόρον καὶ ἵππους, καὶ τῶν ἄλλων ἁπάντων ἀπαρχὰς, καὶ φιάλας χρυσέας.* The custom of burning or burying things for the use of the dead is of immemorial antiquity. Not only is it often alluded to by ancient writers, but amply attested by excavations. So in Nigrinus § 30 Lucian says of Romans *οἱ μὲν ἐσθῆτας ἑαυτοῖς κελεύοντες συγκαταφλέγεσθαι οἱ δ' ἄλλο τι τῶν παρὰ τὸν βίον τιμίων.*

31 *ἐκεῖ*] 'in the other world'. Often used thus to denote the life of the soul after death as opposed to 'this life' (*ἐνθάδε*).

§ 15, page 61.

3 *τραγῳδεῖν*] to declaim in the style of tragedy, or as we say 'to take on'.

οὐκ ἀκουσόμενον] that is, *τὸν παῖδα*.

4 *Στέντορος*] the loud-voiced Greek of Iliad V 786 *ὅς τόσον αὐδήσασχ' ὅσον ἄλλοι πεντήκοντα*.

5 *φρονεῖν*] to 'feel' thus. Compare Soph Aias 942 *σοὶ μὲν δοκεῖν ταῦτ' ἔστ' ἐμοὶ δ' ἄγαν φρονεῖν*.

8 *αὐτῷ*] what has befallen the boy in relation to him = what has befallen his son. See on piscator § 48 *κενόν σοι* for this delicate dative, which I cannot express separately in English.

9 *μᾶλλον δὲ*] 'or strictly speaking'. See on piscator § 5.

τὸν βίον αὐτὸν] our life itself, the present world. See on Charon § 15.

10 *οὐ γὰρ ἂν*] 'for then he would never have'. See on § 5.

§ 16.

12 *παραιτησάμενος*] 'having won over Aeacus and Aidoneus to let him peep over the mouth (of Hades) for a short space'. Here we have the double construction (a) with the accusative, as piscator § 4, Aristoph Vesp 1257 *παρῃτήσαντο τὸν πεπονθότα* 'they prevail upon the man whom they have assaulted' (to say nothing about it), and (b) with the infinitive of the thing one gets leave to do, as Herodotus IV 146 *παραιτήσαντο αἱ γυναῖκες.....ἐσελθεῖν ἐς τὴν ἐρκτὴν* 'the women got leave to enter the dungeon'. We have the same sense in Charon § 1 expressed by *αἰτησάμενος παρὰ* with the genitive, followed by an infinitive as here. And in piscator § 14 we have *παραιτησάμενοι* followed by a simple accusative *μίαν ἡμέραν ταύτην* in the sense 'having begged off this one day' (of residence below) = 'having got a day's leave of absence', where the accusative resembles that in *παραιτεῖσθαι ζημίαν* and similar phrases.

Αἰακὸν] see on Charon § 2 *ἐμπολῶν*. We must remember that only the soul is spoken of here, or we shall not understand § 18.

13 *Ἀιδωνέα*] = *Ἅιδην* = *Πλούτωνα*.

ὑπερκῦψαι] the subject of this verb is *αὐτὸς* to be understood, and is constructed with this explanatory infinitive as though *ὥστε* were also there. The full construction then is *παραιτησάμενος τὸν Αἰακὸν ὥστε αὐτὸς ὑπερκῦψαι*. Such too it must be in the passage of Herodotus quoted above, and often elsewhere when the explanatory infinitive is employed.

14 *ματαιάζοντα*] a late form = *ματάζοντα*.

16 *ἐξ ἐπιπολῆς*] 'on the surface'. This is a late phrase = *ἐπιπολῆς*, which the writers of the best age use. Compare Nigrinus § 35 *οὐ γὰρ ἐξεπιπολῆς οὐδ' ὡς ἔτυχεν ἡμῶν ὁ λόγος καθίκετο*, where Bekker writes it as one word.

[illegible] you a hardly-used man?' We [illegible] questions to which the answer 'yes' is [illegible] remember that τι here is not the [illegible] is thrown back from σοι. δεινὸν τι [illegible] prose Greek: δεινὸν πάσχειν I [illegible] that of improvement in the [illegible] τι σοι for the above.

[illegible] is a separate question; ἢ...ἢ...=an [illegible]

[illegible] of wrinkles (ῥυτίδες), bent double [illegible]

[illegible] compare Theocritus XIV 70 ἐς [illegible] *serent genua.*

[illegible] is containing 30 days. Com- [illegible] καὶ τριακάδας ἀλλὰ κατ' [illegible]

[illegible] was the common unit of reckoning [illegible] games at Olympia, in which all [illegible] every fourth year. An Olympiad then= [illegible]

[illegible] The expression is bold, but I [illegible] perhaps receive some support from [illegible]

[illegible] falsely: said of one playing on the [illegible] It is here used with a cognate accu- [illegible] ὥστε τραγῳδεῖν (ἔλαττον γὰρ ἂν τοῦτο [illegible] these very (δὴ) last acts playing the fool [illegible]

[illegible] see on piscator § 27.

[illegible] seems to you to be bound up with the [illegible] cease to share?'

[illegible] with, mixed up with. This use is very [illegible] that of ἀμφὶ illustrated on piscator § 40.

[illegible] οἱ θανόντες.

[illegible] that you will say ... to be sure you will = [illegible] The original ἢ δῆλον ὅτι ἀμφὶς has [illegible] become really one word, capable of being put [illegible] follow it. See on βούλει in Charon § 1.

§ 17.

[illegible] I will teach you'. This use of the [illegible] Lucian's slips. In navig § 14 he [illegible] For the form [illegible] see on [illegible]

31 *καὶ δὴ*] 'so then'.

ἀναλαβὼν etc] 'do you resume from the beginning and shout'. So more fully Plato Rep 544 b *καὶ οὕτω δὴ σὺ ἀναλαβὼν τὸν λόγον δεῦρ' ἀφίξαι.*

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2 *οἴχῃ μοι*] 'you have passed away in relation to me'='you are lost to me for ever'. So above § 13. For *μοι* compare piscator § 48 *κενόν σοι τὸ ἄγκιστρον.*

4 *οὐκ ἔρως* etc] 'love will not vex you, nor dependence pervert you, nor yet will you be in anxious haste on this account twice or thrice a day, alas, alas!' *συνουσία* in Lucian's time had acquired a sort of special sense of 'intercourse between employed and employer'. Hence used of the employed it=dependent position, and Lucian has *οἱ ἐπὶ μισθῷ συνόντες.* Compare apolog de merc cond § 9 *ὑποστῆναι τὴν παροῦσαν συνουσίαν* 'submitted to the present relation', namely, service under a patron. How the meaning arose is seen by reference to such phrases as *συνεῖναι πράγμασι* 'to be concerned with affairs'. The meaning of *διαστρέψει* is 'will distort your character, making you suppress your own opinion and echo the sentiments of another'. The tame philosopher in the house, a sort of despised tutor, was a well-known character in those days.

6 *ὦ τῆς συμφορᾶς*] see on Charon § 13 *ὦ πολλοῦ γέλωτος.*

7 *βλεπόμενος*] being looked at='when they set eyes on you'.

§ 18.

9 *γελοιότερα ἐκείνων*] 'more facetious than what you did say'.

10 *τόδε*] 'this', namely what follows.

ἀνιᾷ καὶ διανοῇ] these are indicatives, not subjunctives, as *δέδιας* shews. See on piscator § 5 *ὁρᾶτε μὴ ποιεῖτε.*

διανοῇ] 'are thinking of'. Used here simply as 'have in your head', for which I can find no parallel.

11 *σοι*] see on Charon § 1.

12 *χρὴ δὲ* etc] 'but you must set against these things that'.....

14 *εἴ γε*] 'if as I expect'. Often='seeing that'.

καῦσαί με] remember that it is the spirit who speaks. See on § 16.

15 *καὶ ταῦτα μὲν* etc] 'and all this perhaps is moderate'='and so far perhaps there is nothing extravagant'.

§ 19.

16 *πρὸς τὸν αὐλὸν*] to (the accompaniment of) the flute. So § 20 *πρὸς τὸ μέλος.*

18 *ἀμετρία*] extravagance.

λίθος ἐστεφανωμένος] this is the grave-stone (*στήλη, cippus*), an upright slab, on which it was customary to hang wreaths. This custom, like many others, has survived to our own days. See Charon § 22, Nigrinus § 30 *οἱ δὲ καὶ παραμένειν τινὰς οἰκέτας τοῖς τάφοις* (*κελεύοντες*), *ἔνιοι δὲ καὶ στέφειν τὰς στήλας ἄνθεσιν.*

19 *τί ὑμῖν δύναται*] what is it able for you? = 'what can it do for you?' *ὑμῖν* is a sort of dativus commodi, 'for you' = 'to gratify you'.

τὸ ἄκρατον] the unmixed draught of wine, as opposed to that of milk and honey (*μελίκρατον*). See on Charon § 22.

21 *τὰ ἐπὶ τῶν καθαγισμῶν*] 'what happens at the funeral rites'. In § 9 we have the verb *καθαγίζω* used of sacrificing to the dead. But *ἐναγίζω* seems to have been the more usual word.

22 *τὸ νοστιμώτατον*] that which was most fresh, 'all that was most refreshing'. For this sense compare de merc cond § 39 (treatment of dependant by patron) *δλως γὰρ ἅπερ ἦν νοστιμώτατον ἐν σοὶ ἀπανθισάμενος καὶ τὸ ἐγκαρπότατον τῆς ἡλικίας καὶ τὸ ἀκμαιότατον τοῦ σώματος ἐπιτρίψας...ἤδη περιβλέπει σὲ μὲν οἷ τῆς κόπρου ἀπορρίψει φέρων.*

23 *μηδέν τι* etc] 'having done no good whatever to us below'. Here again the *μὴ* should have been *οὐ*.

25 *ἐκτὸς εἰ μὴ*] see on piscator § 6.

27 *ἀρχή*] empire, realm.

ἀσφόδελος] a kind of lily with edible root. For its reputed growth in the world below see § 5.

28 *Τισιφόνην*] one of the *ἐρινύες*. See §§ 6, 8.

29 *ἐφ' οἷς ἐποιεῖτε*] = *ἐπ' ἐκείνοις ἃ ἐποιεῖτε*. 'At what you were doing'. See on Charon § 17 *ὑφ' ὧν εἶπον*.

παμμέγεθες ἀνακαγχάσαι] to burst into a loud guffaw. See on Charon § 20.

ἐπῄει] it would come upon me, enter my head. Compare Plato Rep 388 d *εἰ καὶ ἐπίοι αὐτῷ τοιοῦτον ἢ λέγειν ἢ ποιεῖν.*

30 *ἡ ὀθόνη*] the winding-sheet. In Charon § 3 we had it = sail.

τὰ ἕρια etc] 'the woollen bands with which you bound fast my jaws'.

§ 20, page 63.

1 *ὥς ἄρα* etc] from Iliad XXII 361, said of Hector. Here it is brought in with bitter irony, the corpse wrapped and tied up and the sarcastic remarks put into the mouth of the soul just above being in strong contrast to Hector and Hector's last words.

2 *ἐπιστραφεὶς* etc] having turned round to us, and rested himself upon his elbow.

3 *οὐκ ἂν οἰόμεθα*] see on Charon § 17 *ἆρ' ἄν σοι δοκεῖ.*

5 *σοφιστὴν*] in Lucian's time this word had come to be used in the sense of 'Professor of Rhetoric', and even as here in that of 'Professor' simply. It is well known that hired mourners were employed. Becker (excursus in *Charicles*) thinks that Lucian is referring here rather to the *πρόθεσις* (second day after death) than to the *ἐκφορὰ* (third day). But have we not had enough of the *πρόθεσις* in §§ 11, 12 above?

συνειλοχότα] who has gathered together, made a collection of. So Dem Meidias p 522 *καὶ συνείλοχα ὕβρεις αὐτοῦ καὶ ἀτιμίας τοσαύτας ὅσας ἀκούσεσθε αὐτίκα δὴ μάλα. ἦν δ' ἡ συλλογὴ ῥᾳδία.*

6 *συναγωνιστῇ*] see on piscator § 26.

7 *χορηγῷ*] 'conductor'.

καταχρῶνται] make *full* use of.

8 ἐξάρχῃ] 'lead off'. Frequent in the Iliad of starting a lamentation, as XVIII 51 Θέτις δ' ἐξῆρχε γόοιο, XXIV 761.

ἐπαιάζοντες] that is, τῷ νεκρῷ. 'Crying alas (*alaî*) over the dead in time with the funeral dirge' (πρὸς τὸ μέλος). Compare deor dial 14 § 2 of the hyacinth ἥδιστον καὶ εὐανθέστατον ἀνθέων ἁπάντων, ἔτι καὶ γράμματα ἔχον ἐπαιάζοντα τῷ νεκρῷ.

§ 21.

10 διελόμενοι κατὰ etc] 'having divided for themselves the burials according to tribes'; that is, each nation having adopted that form of burial which suits it best. Compare Thuc VII 19 § 1 Δεκέλειαν ἐτείχιζον κατὰ πόλεις διελόμενοι τὸ ἔργον.

11 ἔκαυσεν] 'burns'. This is again the aorist of frequency, meaning in full 'burns whenever occasion arises'. Becker (excursus to *Charicles*) clearly shews that this is a loose statement, and that in fact cremation and interment were both practised by the Greeks. The two practices likewise coexisted among the Romans.

ἔθαψεν] the burning of a body was revolting to both Persians and Egyptians. See Herodotus III 16.

ὑάλῳ] alabaster. This may refer to the Aethiopians in Herodotus III 24, who are said to place their dead in a hollow pillar of ὕαλος, which being transparent allowed the body to be seen without any unpleasant stink. But περιχρίει is strangely used. We can only render it 'anoints' or 'besmears'. Yet what the Aethiopians rubbed on their dead was not the ὕαλος, but chalk or gypsum, which covering they then painted to resemble the man before they put it in the upright coffin of alabaster.

12 κατεσθίει] for the cannibalism of the Scythians compare deor dial 16 § 1 where Hera says of Artemis καὶ τὸ τελευταῖον ἐς τὴν Σκυθίαν ἀπελθοῦσα πάντες ἴσασιν οἷα ἐσθίει, ξενοκτοναῦσα καὶ μεμουμένη τοὺς Σκύθας αὐτοὺς ἀνθρωποφάγους ὄντας, with the various notices in Herodotus IV 18, 102, 106.

ταριχεύει] 'pickles'. This refers in strictness only to that part of the embalming process which consisted in laying the body to soak in a bath of λίτρον or νίτρον (hydrocarbonate of soda, according to Blakesley). For the preparation of Egyptian mummies see Herodotus II 86—88.

οὗτος μέν γε] 'the last indeed for his part'.

13 ξηράνας] in the most perfect method of embalming the intestines were extracted, and as little as possible was left beyond the mere bones and skin, so that at the end of the process the body was easily dried and then swathed in linen bands.

σύνδειπνον etc] for the account of the carrying round of a wooden figure at entertainments, representing a corpse, see Herodotus II 78.

15 τὴν ἀπορίαν] 'his difficulty': that is want of money.

ἐνέχυρον γενόμενος] having been put in pawn. The regular phrases are ἐνέχυρον τιθέναι, κεῖσθαι, λαμβάνειν (to put, to be put, take, in pawn).

§ 22.

16 χώματα] mounds, heaps. See Charon § 22.

17 πυραμίδες] the pyramid was a form sometimes employed in monuments. The great ones of the Egyptian kings are the best known instance.

18 περιττὰ] superfluous, useless.

§ 23.

19 ἀγῶνας etc] 'yet some even hold games or deliver funeral speeches at the monuments'. To hold athletic contests at a grave was a great honour to the dead. Iliad XXIII contains a description of this.

διέθεσαν] arrange, conduct.

λόγους] this custom is too well known to need illustration.

20 ὥσπερ etc] 'as though they were counsel or witnesses for the dead party before the court below'.

συναγορεύοντες] taking the side of, pleading for.

§ 24.

22 ἐπὶ πᾶσι τούτοις etc] 'following on all these comes the funeral feast, and the relatives are present and seek to console the parents of the dead'.

τὸ περίδειπνον] compare Dem de corona § 288 p 321 καὶ οὐχ ὁ μὲν δῆμος οὕτως, οἱ δὲ τῶν τετελευτηκότων πατέρες καὶ ἀδελφοὶ οἱ ὑπὸ τοῦ δήμου τόθ' αἱρεθέντες ἐπὶ τὰς ταφὰς ἄλλως πως, ἀλλὰ δέον ποιεῖν αὐτοὺς τὸ περίδειπνον ὡς παρ' οἰκειοτάτῳ τῶν τετελευτηκότων, ὥσπερ τἄλλ' εἴωθε γίγνεσθαι, τοῦτ' ἐποίησαν παρ' ἐμοί. εἰκότως· γένει μὲν γὰρ ἕκαστος ἑκάστῳ μᾶλλον οἰκεῖος ἦν ἐμοῦ, κοινῇ δὲ πᾶσιν οὐδεὶς ἐγγυτέρω.

23 τοὺς γονέας] he still keeps to the supposed case of the death of a promising son. See § 13.

26 ἀπηυδηκότας] 'having failed' = 'being exhausted' with fasting three days on end. ἀπαυδῶ is used like ἀπαγορεύω and ἀπεῖπον.

27 ἔασον etc] 'let the spirit of the departed go to rest'. μακαρίτης 'the blessed dead' is used of the lately dead, much as the Latin *beatus*.

28 δαίμονας] found thus = Latin *manes* only in late Greek. It is perhaps a rendering of the Latin word, at least the plural being used of the spirit of one person seems to point to such an origin.

εἰ δὲ καὶ etc] 'but if you have absolutely made up your mind to weep, to this very end you must not abstain from food, that you may last out the greatness of your mourning'.

29 ἀπόσιτον] compare de hist conscr § 21 τὸ μὲν πάθος ἐκείνῳ πᾶν τριῶν, οἶμαι, ἡμερῶν ἐγένετο, ἀπόσιτοι δὲ καὶ ἐς ἑβδόμην διαρκοῦσιν οἱ πολλοί.

31 στίχοι] lines.

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1 καὶ γάρ τ' etc] Iliad XXIV 602.

3 γαστέρι δ' οὔπως etc] Iliad XIX 225.

5 εἰ φανοῦνται etc] 'to think that they shall be seen after the death of their dearest still abiding in human passions'. That is still affected by human weaknesses. For πάθεσι see on Charon § 18 πάθη.

INDICES.

The following indices have been worked out as nearly perfect as time would allow. It seemed better to spend the few days immediately preceding publication in collecting a full index than in endeavouring to complete the system of cross references in the notes. The letters **S C P L** stand respectively for the four pieces contained in the book. The numbers refer to sections.

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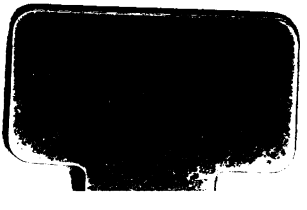
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